

The LUTHERAN



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SING PRAISE UNTO THE LORD

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Let Go and Let God

"DAVID, WILL YOU STIR the cereal while Mother makes the toast? If it begins to rise to the top of the pan lift the pan from the stove and it will settle again."

Only a minute or two later a desperate cry came from David. "Mother, I can't lift the pan!"

I dashed to the stove. The cereal was boiling close to the top of the pan. David had a firm grip on the handle but could not lift it. "Let go, let go, David, so Mother can lift it!" I pleaded but it was too late.

AS I WAS CLEANING THE BURNER later that morning it occurred to me that many of us as children who just won't let go of our problems in order to permit our heavenly Father to grasp them. The truly helpless one turns to God convinced that "without You, I can do nothing." But he must let go the handle—must turn control of his life over to God—before the heavenly Father can take hold and help.

—RUBY GANSKOPP



The LUTHERAN

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THE CHURCH IN THE NEWS

Only a fraction short

Not since 1949 have United Lutherans gone over the top in their offerings for ULCA apportionment. In that year contributions toward the ULCA budget reached \$3,162,776—equal to 105 per cent. Twenty synods topped their 100 per cent goal.

The following years saw dramatic increases in the amount contributed, as the stewardship program alerted the church to the massive needs it must try to meet. Budgets increased, too, and the 100 per cent figure remained elusive. An all-time high had been reached in 1954 with \$5,752,788 contributed. This was 95.8 per cent of the year's goal.

Optimism prevailed in Madison Avenue church headquarters early last year as 1955 income ran ahead of 1954 figures. Up to the very last minute when Comptroller Carl Warden closed the books there was hope that the full goal might be reached. As ULCA Treasurer Dr. Edmund F. Wagner released the figures for the year, the total stood at an impressive \$5,962,700. This represented a new all-time high, an increase of 3.5 per cent over 1954, but it was just a fraction short—99.16 per cent of the goal.

Twenty synods met quota

Of the ULCA's 32 synods, 20 met their apportionment in full to equal 1949's record. For the second successive year Michigan led the list in percentage with 130. Pacific Southwest made a striking advance from 15th to 2nd place by giving 127 per cent of its quota. Largest amount again came from the big Central Pennsylvania Synod, which gave nearly \$1 million. Twenty-four synods gave more than in 1954, reported Dr.

Henry Endress, stewardship secretary.

ULCA income assured all boards and agencies of the full amount of their basic budgets. About \$210,000 would be left over to be distributed by the Allocation Commission. Most of this was expected to go to the Board of American Missions to aid in extending the church into new communities.

Synod	Amount	Per cent
Michigan	\$ 64,733.13	130.69
Pacific Southwest	135,267.00	126.88
Northwest	442,519.83	123.27
Iowa	106,260.68	115.99
Central Pennsylvania	983,913.61	114.80
Florida	25,133.61	112.06
New Jersey	216,911.76	110.90
Rocky Mountain	31,645.96	108.24
Pittsburgh	464,080.00	106.85
South Carolina	136,454.40	103.00
Maryland	268,207.08	102.43
Georgia-Alabama	33,067.46	100.25
Ohio	428,285.45	100.19
Illinois	257,486.00	100.00
Kentucky-Tennessee	32,178.00	100.00
New York & New England	573,797.00	100.00
North Carolina	186,600.00	100.00
Pacific	41,506.08	100.00
Texas-Louisiana	34,585.00	100.00
Virginia	110,723.00	100.00
Indiana	108,351.74	99.72
West Virginia	24,797.18	97.15
Central States	201,220.56	92.00
Penn Ministerium	836,204.04	80.01
Caribbean	8,901.94	73.05
Mississippi	2,181.60	73.01
Wartburg	57,699.20	72.15
Nova Scotia	10,802.75	63.46
Canada	90,644.93	62.04
Western Canada	22,439.00	41.84
Slovak Zion	15,704.70	30.63
Icelandic	3,236.53	27.21
Children's Program	7,160.81	
	\$5,962,700.03	99.16



GREETING IN INDONESIAN MANNER

ULCA President Franklin Clark Fry greets Dr. A. M. Tambunan, Lutheran leader who is speaker of the Indonesian parliament, in traditional Indonesian manner during recent visit to that land.

Lutheran World Action tops goal

For the fourth successive year United Lutherans went well beyond 100 per cent in their giving for Lutheran World Action—the international program supervised by the National Lutheran Council. ULCA quota had been \$1,390,384. Amount contributed was \$1,468,470.63—equal to 105.6 per cent of the amount asked. Twenty-two synods went over the top with better than 100 per cent records.

Sector projects successful

Long before 1955 returns were tabulated, stewardship leaders had been planning ahead. The 1956 ULCA budget totals \$7,587,944—an increase of 25 per cent over last year's.

Congregations using the sector program have experienced a 40 per cent increase in giving, Chester A. Myrom, associate director of the ULC Lutheran Laymen's Movement, told an all-Lutheran stewardship conference at Minneapolis last month. More important, he

said, is the resurgence of spiritual life in congregations. In the sector plan, Mr. Myrom explained, a house-to-house solicitation of church members is made by fellow-members who have been intensively trained in fund-raising. The program seeks to make every member responsible for his congregation's budget.

Augustana and Evangelical Lutheran Churches also reported "exciting" results from the plan. Dr. Martin Carlson said that giving increased from 17 to 166 per cent in Augustana congregations using it. In 710 ELC congregations using the plan a total of \$2 million more than before will be raised, said Tillman Stevens, the ELC stewardship counselor.

Dr. Fry addresses Australians

Newspapers called it the "greatest ecumenical event ever held in the Southern Hemisphere" as more than 75,000 Australians attended a Festival of Faith at the Sydney Show Ground last Saturday. Members of the 21-member executive committee of the World Council of Churches, now meeting at Gilbulla, near Sydney, took part in the program.

Dr. Franklin Clark Fry, ULCA president and chairman of both the executive committee and the Central Committee of the WCC, spoke on Sunday at a worship service in Town Hall, Sydney's largest auditorium. Overflow crowds were accommodated in nearby churches, heard his message by radio.

Major items to be decided at the executive committee meeting were the site of the 1960 World Council assembly, expanded work in Asia and Africa, and the program for the Central Committee meeting in Hungary in August of this year. Reports were to be heard on studies being made on religious liberty and Christian responsibility in areas of social change.

Next comes Russia

Dr. Fry will be one of an eight-member deputation of American Protestant leaders who will make a 10-day good will visit to the Christian churches of Soviet Russia. The group, selected by the National Council of Churches, will leave New York by air on March 9.

A Soviet church delegation will return the visit about June 1, President Eugene Carson Blake told the NCCC General Board at its meeting in New York Feb. 1. In both visits, views will be exchanged respecting the life and work of the church, including efforts of the churches toward achieving a just and durable peace. The exchange results from correspondence begun last year between Dr. Blake and Patriarch Alexei of the Russian Orthodox Church.

Members of the U.S. group in addition to Drs. Fry and Blake will be Dr. Henry Knox Sherrill, former NCCC president; Mr. Charles C. Parlin, New York lawyer; Dr. Herbert Gezork, Baptist seminary head; Dr. Paul B. Anderson, YMCA leader who speaks Russian; and Drs. Roswell Barnes and Walter W. Van Kirk of the National Council staff.

Groups of German, English and Canadian churchmen have recently visited Russia. Several American Baptists toured there last year. The NCCC visit, however, marks the first even semi-official exchange between U.S. and Russian churches since before World War I.

Race statement issued

Church doors should be open to all, regardless of the color of their skin, said the annual race relations message issued last month by the National Council of Churches. The statement, signed by Dr. Eugene Carson Blake, council president, urged Christians to "repent of their sinful and irrational acts and attitudes" to-

ward people of other races. It hit at the "complacency" in churches regarding racial prejudice and discrimination.

The Methodist Board of Evangelism last month voted to abolish its department of Negro work as "no longer needed." Its staff was directed to work on a "completely integrated basis with the whole church." The denomination's Board of Social and Economic Relations chimed in with a resolution calling on churches in changing neighborhoods to "welcome into fellowship" persons of all races.

Southerners fight for delay

Southern groups favoring continued segregation organized in several states to battle application of the recent decisions by the U.S. Supreme Court. National Association for the Advancement of Colored People was a favorite target. Georgia's Attorney General Eugene Cook asked the state legislature to outlaw the NAACP as a "subversive organization" because of its agitation to end segregation. In South Carolina's legislature a bill was introduced to remove tax exemption from any church building in which the NAACP or the Communist Party was allowed to hold a meeting.

Senator James O. Eastland of Mississippi went a step further. In a South Carolina speech the segregationist leader urged that public funds be used to finance the fight against school integration. He charged that the NAACP was backed by organizations "of all shades of red" ranging from "the blood red of the Communist Party to the almost equal red of the National Council of Churches of Christ in the U.S.A."

Parochial schools to be integrated

Last month a large group of the 600 persons attending a parents' club meeting at New Orleans Jesuit High School



WORLD COUNCIL EXECUTIVE COMMITTEE members at recent session. Seated: Dr. Kathleen Bliss (England), Bishop Sante Uberto Barbieri (Argentina), Bishop G. K. A. Bell (England), Dr. Franklin Clark Fry (U.S.A.), Bishop Otto Dibelius (Germany), Dr. John Baillie (Scotland). Standing: Mr. R. D. Paul (India), Dr. Martin Niemoeller (Germany), Dr. W. A. Visser 't Hooft (Holland), Dr. George Florovsky (U.S.A.), and Dr. Eugene Carson Blake (U.S.A.). Ten other members are included on full committee.

stalked out after Father Claude J. Stallworth, school principal, had ruled an anti-integration resolution out of order. The priest later said that many of those who left were "outsiders planted at the meeting to cause a disturbance." The resolution had declared that there was "no need to integrate white and Negro boys at the high school level" since there were adequate separate facilities for both races.

Last week the Rev. Charles J. Plauche, chancellor of the New Orleans archdiocese, told newsmen that Archbishop Joseph Rummel intends to proceed with integration plans speedily in all parochial schools under his jurisdiction, despite protests from parents. Asked about racial intermarriage, the chancellor said that it was permissible in the Roman Catholic Church and "would be a lot more desir-

able than Louisiana marriage laws that produced mulattoes through adultery."

Seek to dam "flood of filth"

New York State legislators last week were presented with a series of bills aimed at stamping out pornographic books, magazines and motion pictures. The Joint Legislative Committee on Obscene Publications presented the measures after its investigations revealed that "a flood of filth" in pocket-size books and picture magazines had spread itself over the state, according to Assemblyman James A. Fitz-Patrick, committee chairman.

Books and magazines "exploiting immorality and perversion" can be purchased almost everywhere, he added. "This material is poison in the hands of teen-agers."

Measures avoided state censorship, but

increased sharply the penalties for publication and distribution of obscene material. Also required would be publication of names and addresses of publishers and printers on all material.

Virginia and Tennessee legislatures last month got bills outlawing publication or sale of crime and horror comic books.

Reds attack railway mission

Communist efforts to badger the church in East Germany took a new twist last month. Fifteen leaders of the Evangelical Church's Railway Mission which provides spiritual and material aid for travelers in railroad centers throughout Germany were arrested on spy charges. Six were later released. Mission workers—many of them elderly women—were accused of providing military information for the North Atlantic Treaty Organization.

The arrest was "entirely unjustified," said Bishop Otto Dibelius of Berlin in a

protest to East German President Otto Grotewohl. The mission's charitable work "has been performed unselfishly for decades" and is "strictly confined" to helping those in distress, the German churchman said in a point-by-point denial of the Red charges. The Communist press replied that Bishop Dibelius was "covering up" without investigation for spies who had confessed that their "criminal activities" were financed by the West German Ministry of the Interior and by *Hilfswerk*, the Evangelical Church's social welfare organization.

En route to the World Council of Churches' executive committee meeting in Australia, Bishop Dibelius last week stopped in Rome to speak with Pope Pius XII about religious problems in East Germany.

Although the visit was unofficial, it marked the first time that a German Lutheran leader conferred with the head of the Roman Catholic Church.



LUTHERAN RAILWAY MISSION IN EAST GERMANY

Youthful travelers stop for help at Railway Mission operated by Evangelical Church in Germany in many of country's major rail centers, similar to American Travelers' Aid

Heresy verdicts sustained

Acres of newspaper space had been filled last July in telling the world about the heresy trial of George P. Crist, Jr., in the Lutheran Synod of the Northwest. Public interest tapered off regarding two later trials, that of John H. Gerberding in August and Victor K. Wrigley in November.

When the cases came up for final action at a special convention of the synod on Jan. 26, only a handful of midwestern newspaper reporters attended. Quickly and quietly the synod, meeting in Minneapolis, approved the verdicts of the trial committees.

Mr. Crist and Mr. Wrigley had been judged guilty by the committees, and were deposed from the ministry by the synod. Mr. Gerberding, not found guilty, remains on the ministerial roll, although he has resigned his pastorate and is in newspaper work. A proposal that the synod order a second trial of Mr. Gerberding was defeated.

Votes are decisive

There was no doubt of what 155 pastors and 99 lay delegates thought about the heresy cases. On a voice vote regarding deposing Mr. Crist, only one "No" could be heard at the press table. On a standing vote regarding Mr. Wrigley, the count was 229 for deposition, 8 opposed.

The trial committees made detailed reports on their investigation of the accused pastors. Convention delegates were provided with a six-page summary of the 357-page transcript of the Crist trial. Dr. Paul W. Roth, chairman of the Crist trial committee, said the synod "must safeguard its very life" against disloyal pastors.

Mr. Crist made a fifteen-minute statement in appealing to the synod from the decision of the trial committee. He said he did not ask "to be welcomed back into the ministry of the synod," but protested against what he called "gross irregularities in the conduct of the trial."

He said he had been seriously misquoted on some points in the summary given the synod. When asked whether Jesus "is not to be worshiped at all," he was reported to have said, "Worship Him or worship any spirit of truth." His actual reply, he asserted, was "worship Him in spirit and in truth." The investigating committee had never heard any of his sermons, and had not paid attention to "the positive content of my preaching," he said.

Mr. Crist claimed that a committee should assume the innocence of the defendant, and investigate rather than prosecute. The committee's standards of interpretation of the Lutheran Confessions are not the only possible interpretations that are Lutheran, he said.

The Rev. Charles F. Burmeister, the chief prosecutor in the three heresy cases, moved to dismiss the Crist appeal. The motion was carried by a strong vote.

Forell statement

Longest statement (13 minutes) made on behalf of the accused pastors was that of Dr. George W. Forell, a Northwest Synod clergyman teaching at the University of Iowa. He was a member of the Gerberding trial committee.

He said that "if an investigating committee would be only interested in evidence that would incriminate a pastor, and discard all evidence which would point to his innocence, we would not consider it a fair investigating commit-

tee." Evidence against the accused was largely developed by the investigating committee in interviews, rather than based on their "preaching and teaching" in their parish ministry.

"It appears to me," said Dr. Forell, that "the investigating committee did as much to produce the offense as to investigate it." He proposed that evidence in the three cases be referred to a committee consisting of the professors of systematic theology in 10 United Lutheran seminaries "for their study and review." No action was taken on this proposal.

Appeals for leniency

Instead of deposing the convicted pastors from the ministry, a lay delegate proposed that they be suspended for two years. They should then be permitted to appear before the synod's examining committee to determine whether they might resume pastoral service.

This amendment of the trial committee's recommendation, said the Rev. Arno D. Martin, would be a reflection on the judgment of the committee. "I'm all for the spirit of compassion," said the Rev. Charles Burmeister, "but what about our loyalty to Christ and his Word?"

The amendment was defeated by a strong majority. A recommendation from Gethsemane congregation of which Mr. Wrigley has been pastor that the Wrigley case "be submitted to the Executive Board of the United Lutheran Church in America for study and recommendation" was ruled out of order. Synod President Paul E. Bishop, who conducted the sessions with outstanding fairness, had accepted the congregation's resolution for debate, but was overruled by the convention.

No new trial for Gerberding

Following acquittal of the Rev. John

Gerberding by a trial committee last August, 35 pastors in the Milwaukee area requested that a new trial be ordered. They said there were "gross irregularities in the conduct of the trial" and that "important new evidence against the accused" had developed.

The Rev. Edward A. Day moved that the synod set aside the verdict of acquittal and empower the president to initiate a new trial. Dr. Paul L. Graf argued that if the convention felt obliged to accept the verdicts of the trial committees in the Crist and Wrigley cases, it should accept the verdict of the Gerberding trial committee. "We must be consistent," he said. "This man is not guilty." Dr. George Forell said, "We can't repeatedly try people until we find them guilty."

The motion for a new trial was tabled.

Gethsemane Church gets three months

The congregation of which Victor K. Wrigley has been pastor, Gethsemane Church in Brookfield, Wisconsin, has rejected the Northwest Synod order suspending Mr. Wrigley from the ministry. On Jan. 22 the congregation deleted from its constitution a provision that if the pastor "is deposed from the office of the ministry or excluded from the membership of the (Northwest) synod, he automatically ceases to be the pastor."

The convention voted to give the congregation three months to obey the synod order. It is considered guilty of "wilful disregard and violation of the constitution and resolutions of the synod," it was stated. Synod officers were instructed to "enter upon legal or other course of action as deemed proper" if the situation is not cleared up by April 26.

It was reported that 56 of the 400 members of the congregation have signed a statement expressing their desire to remain loyal to the Northwest Synod.

WASHINGTON

By ROBERT VAN DEUSEN



BRINK OF WAR

THE CONTROVERSY that swirled angrily around Secretary of State Dulles over the article in *Life* is a good example of the power of the press. The unquestioned values of a free press are tempered by the risk of sensational headlines and distorted emphasis. The echoes of the "brink of war" article were heard around the world.

There were a number of unfortunate aspects to the incident. The basic mistake was in Dulles' giving permission for the article to appear at all. A popular magazine is hardly the place for a serious statement of foreign policy. At the very least, he should have insisted on approving in advance the wording of the article and the timing of its appearance.

Just as regrettable was the use of the article as a basis for violent political attacks. In an election year, this was a rare chance for a body blow to administration foreign policy. Taking their cue from the headlines rather than from the text of the article, many critics blew up the issue beyond its actual size and pictured Dulles as a reckless gambler deliberately encouraging brink-of-war crises. Hope of a bipartisan foreign policy was badly shaken.

Press conference

SECRETARY DULLES was on the spot as newsmen primed with pointed questions gathered for his first news conference after the publication of the article. He said that he had not written, reviewed,

or censored the article, and that he did not know whether it had been submitted to the State Department. It was based on an informal chat with *Life* reporter James Shepley, he said. He knew the article would be written, but was not aware that he would be quoted directly.

Dulles tried to repair the damage by restating the substance of what the article was meant to convey. He said that there are basic moral values and vital interests for which the U.S. stands, and that the surest way to avoid war is to let it be known that we are prepared to defend these principles, "if need be by life itself." He said that the policy of seeking to prevent war by preventing miscalculation by a potential aggressor is not a personal nor a partisan policy, but a national policy. The risk which this involves is a "calculated risk for peace."

Luce apologizes

HENRY LUCE, editor-in-chief of *Life*, apologized in a public statement for the "brink-of-war" headlines and the criticism of Dulles which they had aroused. He said that if the article had caused a misunderstanding here or abroad regarding Dulles' conduct of foreign policy, he regretted it deeply.

Luce said that *Life* alone was responsible for the article, both as to substance and phraseology. He did not say Dulles was incorrectly quoted, but admitted that the manuscript as originally written had been shortened and edited and that the headlines did not fully reflect the main emphasis of Dulles' remarks.

The whole incident underscored the extent to which top government officials live in glass houses and the pressure under which they live and work. Great power demands great responsibility. Those who bear that responsibility deserve our sympathetic understanding.

STEWARDSHIP IS THE CHRISTIAN WAY OF LIFE

Henry Endress is the man who is trying to teach United Lutherans to express their thanks to God



DOWN IN WALL STREET, where 10 million shares of Ford stock were going on the market last month, a mere item of nearly \$6 million wouldn't stir up much flurry. But at 231 Madison avenue, the Lutheran Church House in New York City, on a January afternoon, news that United Lutherans had given \$5,962,700 for the apportioned benevolences of their church in 1955 was important.

Dr. Henry Endress, the church's stewardship secretary; Mr. Carl Warden, the comptroller; and Dr. Edmund F. Wagner, the treasurer, were busily telephoning all day to get last-minute reports from synod offices. As the figures mounted, so did the tension. Had the United Lutheran Church now reached its \$6,013,090 goal for support of its far-flung program of home and foreign missions, education, and charitable enterprises?

United Lutherans had never given \$6 million in one year for this work. The 1954 total was \$5,752,788. When Dr. Endress joined the church's stewardship staff just 10 years ago, the apportionment for the year (1944) had been \$1,932,390—and that was the highest the total had ever gone in the year since the United Lutheran Church was formed in 1918.

Hope lingered, until the last moment before the books closed, that the 100 per cent goal would be reached, but the final figure stood at an impressive 99.16 per cent. "The fact that we didn't reach the

total budget or even the \$6 million mark serves to remind us that we ULCA members haven't 'arrived' in our giving for the Lord's work," Dr. Endress said. "Yet the 3.5 per cent advance indicates our concern to carry the Gospel to those beyond our own communities or borders. Not only did we provide basic budgets for every ULCA cause but by the \$210,000 increase we provided funds to meet a part of the emergency needs reported by our mission and education boards."

TO LEARN something about the part Dr. Endress has had in the progress in United Lutheran stewardship, I asked him for an interview on behalf of THE LUTHERAN. "We'll have to make it lunch," he told me over the phone. His job doesn't give him much free time.

Before we began our talk, I knew much about him. We had both gone to the same college—Wagner, on Staten Island. I knew that he was one of the capable laymen who have dedicated their lives to raising the stewardship level of two million United Lutherans. As the leader in the Lutheran Laymen's Movement, he has produced a series of movies, filmstrips, folders, and other means of in-

By LUCILLE E. HEIN

struction of church people in the work of the church.

I WANTED HIM to tell his own story. What he wanted to talk about was stewardship ("it's the Christian way of life," "the way in which Christians express gratitude to God for his love"). But I managed to extract a few facts about Henry Endress. He started life with a handicap, he acknowledged, because at age one and a half he had polio. It wasn't until he was five that he could walk.

"Then there was no stopping me. I played baseball and had the kids run bases for me. I've never felt my bad leg was a handicap—but rather that it has given me an experience that helps me to understand others."

His acceptance of this handicap has been an inspiration to others. One friend who was facing a future in a wheelchair said, "Henry Endress helped me to accept whatever future God has in store for me. Maybe God planned for Endress

to show others how a Christian endures pain, suffering, handicap."

ANYONE WHO TALKS with Henry Endress is sure to hear him mention Dr. Clarence C. Stoughton, president of Wittenberg College in Springfield, Ohio. Endress says, "He has been like a father to me since 1928, when he was superintendent and I was a pupil in the Sunday school of Trinity Church, Staten Island. Since then he has been many things to me—counselor, kicker-in-the-pants, best man at our wedding, and warm friend."

It was through Dr. Stoughton and Dr. Frederic Sutter, pastor of Trinity Church, that Endress attended Wagner College. Dr. Sutter was (and is) president of the Wagner board of trustees, and Dr. Stoughton was dean of the college, and later was president.

Exciting activities of college life and absorbing part-time writing jobs for Staten Island newspapers seemed more important than studies. "My marks suf-



MAKERS OF "LUTHER" FILM HOLD CONFERENCE
Irving Pichel, Dr. Endress, Louis deRochemont

ferred. Dr. Stoughton kicked me out of college for a year to teach me a lesson. I learned it, and a year later he gave me a new opportunity to continue my education at Wagner and at Columbia."

Wagner played a big role in Endress' life. When he was without funds, the college gave him a chance to work his way through to a fine Christian education and experience. After graduation he served a year as Wagner's registrar and publicity director. In 1954, Wagner awarded Endress the honorary Doctor of Literature degree in recognition of his service as one of the key men in the production of the *Martin Luther* film and in the promotion of Christian stewardship and laymen's activities.

AFTER HIS YEARS at Wagner, Endress' career was varied. "In all that I did, God's hand seemed to be upon me—newspaper work, cashier's job, public relations, fund raising, art work and layout, radio broadcasting, public speaking—all prepared me for the work I am now doing."

HE SERVED as executive director of the United War and Community Funds for Connecticut, publicity director of the Staten Island Chamber of Commerce, executive director of the Staten Island Community Chest, secretary of the Staten Island Federation of Churches. "And I'm grateful," he says, "for my experiences as councilman and Brotherhood member at Trinity Church and as a member of the board of trustees of the Lutheran Theological Seminary in Philadelphia."

Endress' full-time work in the ULCA began in 1946, when Dr. Stoughton, then the church's stewardship secretary and LLM director, selected Endress as an associate director. In 1949, Endress succeeded Dr. Stoughton in both these posts.

In these past ten years, Endress has

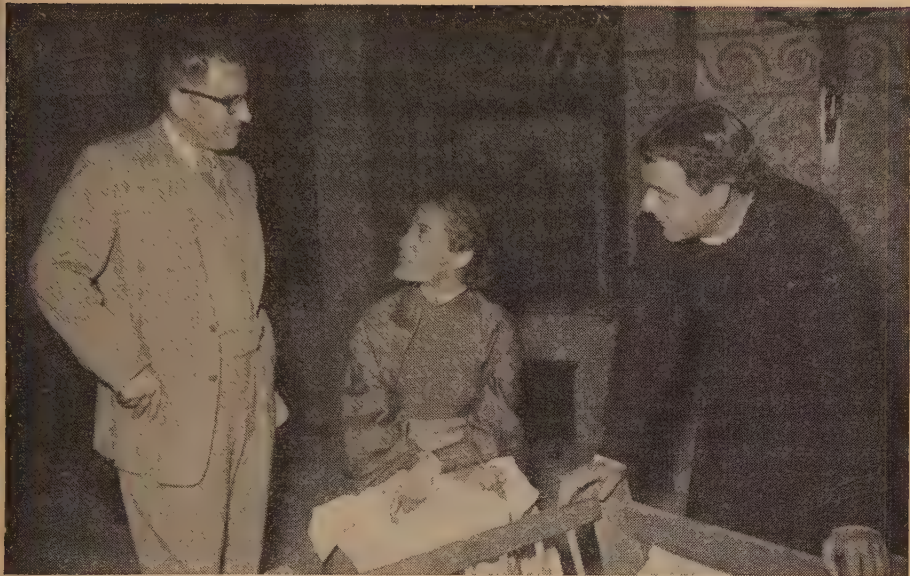
served the church in many ways. He was an American delegate to the Lutheran World Federation assembly in Hannover, Germany, in 1952, and represented the United Lutheran Church at the organization of the National Council of Churches in 1950. He is a member of the division of public relations committee of the National Lutheran Council.

ENDRESS HAS BEEN interested in film and the theater from his youth. He had his chance to satisfy this interest when, under his direction, the ULCA developed a program of films on Christian stewardship. His films are now used by churches of various denominations and also for television.

This experience proved valuable when Endress became executive secretary of Lutheran Church Productions, a company organized to produce the *Martin Luther* film. Endress was one of the organizers of this project and one of the writers of the script. During production in Germany, he served with Dr. Oswald Hoffman of the Lutheran Church—Missouri Synod as an associate producer with Lothar Wolff of Louis deRochemont Associates and also supervised the editing. Later he worked with Borden Macdonald, president of Louis deRochemont Associates, in distribution of the film.

"Many of the German actors we used in the film spoke English—but with heavy accents," Dr. Endress said. "We had to dub in voices synchronized with their lip movements. Everyone concerned with the film production had to help.

"When you hear the reading in Latin of the papal bull of excommunication—that's me. My voice anyway . . . coming out of the mouth of an Augustinian monk reading to the crowd in Latin with a German accent. Only you hear Latin with the Endress New York accent."



ENDRESS MEETS "MARTIN AND KATIE LUTHER"

One of many conferences with actors making the Luther film

ENDRESS PLAYED a big part in putting *Martin Luther* before the public. In touring the United States for the premieres he had many new experiences—appearing with Annette Carell, who played Luther's wife, as many as a dozen times a day and on 38 television and radio shows during the two-month tour.

Knowledge of German proved valuable during work on this film. Endress' parents originally came from Eberstadt, a Swabian village near Heilbronn. As a boy, he learned to speak a fair amount of German—though with a Swabian dialect that proved to be confusing in college German courses. He has been in Germany three times on various jobs or conferences and says, "I made many friends and quickly learned that it is more important to converse without worrying about grammar than to wait till you can speak correctly. I can think and joke in German, which helps immensely."

One of Endress' primary jobs is writ-

ing. He prepares bulletins, newsletters, and the yearly kit of stewardship helps. "We operate with three artists who have the know-how and efficiency of the top advertising agencies farther up Madison Avenue," he says, and it is no idle boast.

One of his strengths is that of an idea man—always has been. Alfred Krahmer, who is now director of public relations at Wagner College, lived on the campus during Endress' career there. He told me, "Henry was always full of crazy publicity stunts. Anything to get Wagner into the papers. Ask him to tell you about the time the knives and forks disappeared from the dining hall."

"Why, he's practically saying I stole them!" Endress protested when I brought up the story at lunch. "What's Al Krahmer trying to do—blast my reputation?" He arranged the extra knife and fork on our table as if he were arranging the memory in his mind. "It was this way. I've always been quick to seize on any-

thing that would make a good story. Some wags on campus hid all the silver just before a meal. I saw it could be turned into a good publicity stunt. You know how students react to such a situation. When I came to the dining hall for lunch they were improvising with chopsticks, trying out fingers-were-made-before-forks ideas, using paper spoons, sipping soup through straws. I had the cameras clicking pronto and inside of an hour we had pictures and a story at the *Staten Island Advance*."

Endress' ideas come into good use on his present job. He has developed some popular stewardship slogans and designs. Most widely used is his "Jesus of Nazareth Card" with a circulation of almost four million. Together with Dick Ericson, nationally known cartoonist, he developed the character "Stewart the Steward" loved by ULCA Sunday school children. Stewart and his four-page paper are a joint production of the Board of Parish Education, the United Lutheran Publication House, and LLM.

ENDRESS IS THE FIRST to admit that not all his ideas are workable. "I do come up with corn sometimes. I need a critical staff." One of the men in his office agreed. "We all recognize Henry's gift. He effervesces constantly, and good ideas pop out 99 per cent of the time. But he needs us around to clamp the lid on one in a while. Otherwise—" he shrugged in pretended horror at what might happen.

In May 1955 Endress was named "Lutheran of the Year" by the National Federation of Lutheran Clubs. When I wrote him a letter of congratulation, he answered, "This tribute, like the honorary degree from Wagner, is a tribute through me to the dozens of talented men and women who made and distributed the *Martin Luther* film, and a tribute to my staff at the LLM office. Generous friends have made these tributes possible, and I am indebted to them for their encouragement and confidence."

In the midst of the dinner in Detroit when the "Lutheran of the Year" award was to be made, Endress received a tele-



DISCUSSING THE LUTHERAN LAYMEN'S MOVEMENT

Endress (left) talks with Dr. Clarence C. Stoughton (right) and T. John Ratnam

gram from his wife's knitting club, which was meeting at the Endress home on Staten Island that evening. It read, "Congratulations! You have been elected the Knitting Club Man of the Year." (Endress' comment—"those gals knit words, not wool!")

Endress considers his wife, Clare, typical of the wives of LLM staff members . . . understanding about necessary business trips and devoted to the cause of stewardship. The policy of the LLM executive committee is to schedule the stewardship meetings in different areas so every man attending can take his wife to at least one big meeting during the year.

"For Clare, the biennial ULCA convention is usually our joint trip." Endress thinks that wives who accompany husbands to at least one stewardship conference have a deeper understanding of the cause and why they are left alone so much. "On our staff we're just traveling salesmen," he said, "and you can't give your full self to a job like this unless you have the understanding and support of your wife."

ENDRESS' HOBBIES must be sandwiched into his busy life late at night, on weekends, and in his often-interrupted vacations. In the evening, if he is not at a meeting, he works at home from 8 to 11—writing, making plans for future work, answering letters, reading materials that help keep him informed on his job.

When Endress speaks about the organization of his job and departments, he gives credit to the LLM executive committee, composed of laymen with real vision about potentials in stewardship service. The rest of his praise is for the extensive job done by the LLM staff. "Our staff is loyal and effective," he says when he speaks of the eighteen laymen and women now serving in the office.

The men in the stewardship field are dedicated laymen who have left jobs in business life to serve the church. They carry on intensive study programs in theology and church activities, so that when they speak, they do so with knowledge and authority. Their testimony and example have inspired thousands of men throughout the church. The LLM office staff, clerks, stenographers, bookkeeper, are equally committed to the stewardship cause. When the men are in the field, the girls in the office can discuss effectively all phases of the stewardship program.

"What do you see as the future of stewardship in the Lutheran Church?" I asked as we waited for the waitress to bring the luncheon check. Endress became serious. "We hope that through a well-integrated stewardship program the Lutheran Church can do three things: 1) Develop a wider sense of stewardship, particularly among the laity who can serve as priests of the faith in daily life. 2) Train laymen, through stewardship retreats and institutes, to be effective co-workers of pastors in teaching Christianity. 3) Bring about, through greater love and commitment, more adequate giving for the whole program of the church.

"THAT'S A TALL ORDER," he said as he helped me with my coat. Then, still effervescing about stewardship, he talked me out of the restaurant and into the street and kept me standing on a windy corner while he had the last word.

"I think the United Lutheran Church is embarking on a great future. The leadership of Dr. Franklin Clark Fry, our president, has given ULCA congregations on Main Street a world vision. The Stewardship Department and Laymen's Movement have an exciting responsibility in this forward movement of the church."

The Frontier Is in Uruguay

By STEWART W. HERMAN

Lutherans are settling in South America now as they settled in Pennsylvania 250 years ago. The church must go with them.

FOUR OF US sat around the big table in the center of the simple Uruguayan farmhouse drinking *maté*. The farmer had carefully stuffed a fist-sized calabash full of Yerba leaves, then jammed a *bombilla*, or metal "straw," into the narrow neck and finally poured scalding water onto the leaves. The gourd was passed in turn to each of us and each time more water was poured in so that we could suck a few swallows of the bitter tea. Soon our flagging spirits had revived and our appetite sharpened for a country supper.

Cheese, eggs, bread, sausage, potatoes and butter were set before us. The farmer described how large ranches had recently been divided into small farms—to encourage wheat growing—and how immigrant families were gradually finding a new life for themselves on the broad, fertile plains of Western Uruguay.

As yet these settlers possess no spacious houses with great barns full of fat cattle and milking machines. The era of electrical appliances, automobiles, and TV sets still lies in the future, although the great number of 1928 model cars throughout the country (*see photo*) would lead one to think that the automobile era is already over. Uruguay is definitely an Old Spokes' Home.

A FARM TRUCK had picked us up on the highway where the crosscountry bus dropped us. We mounted the truck again to drive for a few miles along the highway, then for several more miles over a rutted country road toward three tall

palm trees outlined against the clear sky. Gradually a silver dot among the trees emerged as the corrugated roof of a shimmering metal building with a cross standing over the door.

Tractors, wagons, and one or two cars were gathering in front of the building. Men and women clambered down over the axles of the wagons and straightened their clothes with work-hardened hands. Word had reached them that three pastors were traveling through, and the rectangular sanctuary with its new wooden pews and flower-decked altar was almost filled with attentive people.

They have no regular pastor but two years ago they decided to build a church. One of their number was chosen to live nearby and devote his full time to instructing the children and holding services. Two or three times a year the German pastor from distant Montevideo comes to them and then the little church cannot hold the crowd which assembles from miles around. These are pious people. Bible mottoes hang on the walls of their new homes. Plaintive hymns—alone as the steppes from which they come—are graven in their memories forever.

SUDDENLY I FELT myself transported backward in imagination to the early days on the North American frontier where the country church was the hub of the community. It might have been 200 years ago in my native Pennsylvania, perhaps 100 years ago in Kansas or Missouri, even



DR. HERMAN VISITS "OLD SPOKES HOME"
Where 1930 automobiles spend their old age

less in Montana or Wyoming. These Uruguayans are pioneers too—the fore-runners of empire—living not for themselves but for their children's children. Unlike the first settlers in the American colonies, however, they had been forced by history to make a second start.

The first start had been in Russia two centuries ago. Large numbers of German farmers had emigrated eastward into the "old" world at the same time as many others sailed westward into the "new" world. Extensive colonies were planted in the Balkans and beyond the Balkans in the Ukraine, Bessarabia, and the Volga River basin.

The immigrants prospered and lived well. Like their cousins in the United States, they clung tenaciously to the language, customs, and the culture of the homeland. Then came the Bolshevik revolution after World War I. Prosperous farmers rarely sympathize with revolutionary violence, so these "kulaks" moved

or were moved in great numbers to Siberia.

FROM THERE the Christian arm of pity and love finally picked them up and carried about 400 of them out of Russia by way of Vladivostock to Brazil. Some of them were not satisfied even then, but looked with longing at empty land on down the river in Uruguay . . . and crossed the border without permission. The man with the vision and courage to tackle this thorny resettlement scheme from Siberia to South America was Dr. John A. Morehead, the great pioneer of world-wide Lutheran relief work.

Only a few years later, fate gave another twist to the declining fortunes of the remaining "Russian-Germans" in the USSR. World War II uprooted millions of people in eastern Europe who determined never to fall into Communist hands again. UNRRA, IRO and dozens of special agencies rushed to their aid. Fami-

lies that had stayed on in Russia after that first exodus now asked to be rescued from the refugee camps and reunited with their relatives or friends in South America. The Uruguayan settlers prepared to receive them.

IN 1947, HOWEVER, there was no Uruguayan consulate in Germany, so the Lutheran World Federation Service to Refugees carried two busloads of hopeful "outwanderers" to the consulate at Geneva, Switzerland. Then the illegal status of the Uruguayan settlers was discovered and their papers had to be put in order. Finally the visas were granted in Holland, just before the new refugees boarded ship for Montevideo. Today the old and new settlers form a community of several hundred Lutherans scattered over western Uruguay . . . and they want a full-time pastor.

You meet them also in the thriving cities of Paysandu and Salto where Uruguayan industry is mushrooming. Their homes are to be found on the edges of the towns where building lots are cheap and where a man can do-it-himself. A concrete floor is laid down and walls put up. Then the family moves into the half-finished structure and the work proceeds as funds are gradually scraped together for more tools and materials. Pride is the chief ornament of these small homes. Otherwise they might look drab and unattractive.

Parents—especially in the cities—are wondering what will happen to their children. Almost everywhere in Spanish America the law requires that schools use Spanish. So far as Uruguay is concerned, the training in schools is entirely secular. In other words, there is no Christian instruction except in the home, unless there is a church. Protestants enjoy full freedom but they need churches



CHURCH BUT NO PASTOR

Settlers built it in 1953, but so far they have been unable to secure resident pastor

and pastors or their children will be little better off than in Russia.

NEEDLESS TO SAY, the future of the awakening South American continent rests with its children. Thousands of them are *born* Protestant. Approximately one million of Latin America's four to five million Protestants are of immigrant origin. Most of them are already gathered into congregations, but other thousands—for lack of sufficient pastors—are in constant danger of drifting away from the church. The chief Protestant problem in Latin America is really isolation. Open persecution is rather rare, except in Colombia. Restriction and oppression are more common.

Uruguay knows practically none of this discrimination. When the *Martin Luther* film was being considered for presentation, the chief problem was how to meet the demand of theater owners for an adequate financial return on the picture! That kind of "censorship" can be effective, too. This does not mean that the Roman church remains indifferent to the growth of Protestantism, but its public influence is not so all-pervasive as in other instances.

The Lutheran church, therefore, has no one but itself to blame if its members are left without spiritual care. We hope to be able to send a pastor to western Uruguay, if God gives us the man.

The Church Is A Music Teacher

by BENJAMIN LOTZ

Unless churches help their youth learn the art of organ playing, some day they may have nobody to lead in their music

"DON'T LET THEM break the organ! Don't let the kids fool with it! It's expensive."

The organist told the church council these things over and over. On several occasions, he let his fingers glide over the keys and peered through his glasses at the members of the music committee.

"It's a delicate mechanism. It costs money to get it repaired. Fooling on it will get it out of tune."

The members of the music committee—a grocer, a farmer, and a lumber man—listened approvingly. They would not want any youngster fooling with their watches or their automobiles. And they remembered vaguely that the organ had cost a lot more than these!

THE ORGAN was a fine instrument. The console was a masterpiece of skilled workmanship. Banks of keys upon keys, rows of stops, adjustable pistons upon pistons! A concave pedal board, balanced pedals for the expression chambers, lights here and there to guide hands and feet as the organist played. To the church councilmen, even to the inner circle of the music committee, the words of this organist stuck. Certainly it was a delicate, expensive instrument, too costly to be entrusted to young hands.



So impressed were these men by this thought that when Tim Roger's father came requesting that his son be permitted to use the organ, a special meeting of the music committee was called. Tim was taking lessons, but the church organist was not his teacher. The meeting ended in disagreement.

The whole matter might have ended if the councilmen knew that, hidden away in the minutes, was a resolution of the church council that only members of the congregation could use the organ and only the organist would be permitted to give the lessons. Tim would qualify under the first part of the resolution. His teacher would not under the second.

THE PASTOR saved the day for Tim at the council meeting. Of course, the organ could be damaged. Someone playing it might forget to turn off the blower! Organists have been known to do this. More than one sexton has quietly turned it off and saved them some embarrassment. Any delicate instrument might be injured with sharp blows from a hammer! No doubt about that, but Tim was a fine musician for his age and could be trusted.

The pastor explained that the church is responsible for helping its young people



Brahms was among the Lutherans who created the great music traditions

progress in musical education. From ancient times, he said, the Christian church has been the custodian of fine music. It has a great musical heritage. Through faithful and consecrated musicians this has been transmitted to succeeding generations. Like a rollcall of great genius, the names down through the centuries were remembered—Schuetz, Buxtehude, Bach, Handel, Beethoven, Brahms—(Lutherans almost all of them). There are these lesser names, of persons living or dead, who have made all Christians their debtors.

If an organist is motivated by unworthy envy, or a church council is timid because of possible expense, or a pastor is indifferent to a great heritage, youth of today may be discouraged or even prevented from sharing in this tradition. Then sad days have come upon the church. The light that was once set aglow will fade.

The church must maintain the high standards, for if it does not, no one else will. And only through good musicians—trained from early youth—can high standards and noble traditions be preserved.

THAT SPEECH carried the day! The argument was too persuasive and too true to the facts to be resisted. Tim began his lessons and with constant practice his skill caught up with his enthusiasm.

The pastor thought it wise to remind the church councilmen of many other organists whom he had known who had devoted their time and talents freely to the training of young men and women in the work of the church. These organists taught the young folks to love the king of instruments. As these young folks perfected themselves in this difficult art, they joined a goodly fellowship of earnest, consecrated Christians whose praise is the glory of God.

The pastor might have added a further note! After all, music is a matter of stewardship. The human voice, trained or untrained, the musical instrument, the composer's pen can serve God and glorify his name. The organ pipes have been given to us to use, not to be unused. Mute organs like hoarded dollars are unworthy stewards when God's praise should be sung and his message proclaimed over land and sea.



ONLY WHEN we enjoy doing the good deed, does our deed do much good. If a friend, who comes to stay with us in our illness, drops a hint of the pleasure he is foregoing elsewhere, he spoils the flavor of his visit. If the teacher does not enjoy her work with children, she is not likely to inspire her pupils. It is radiant goodness which gives the contagious glow.

—RALPH W. SOCKMAN

What Happens to Your Clothes?



ARAB official has list of people to whom clothes will be given in Jordan village

DOWN IN A COVERED Jerusalem *souk* where the street is as narrow as a hall in a tenement house, we walked past racks and racks of used American clothes. In the back of cubby-hole shops, tailors were repairing and pressing. Outside the city, in every village, one could see similar clothes hanging in the sun or lying in heaps on the cobblestones in the market.

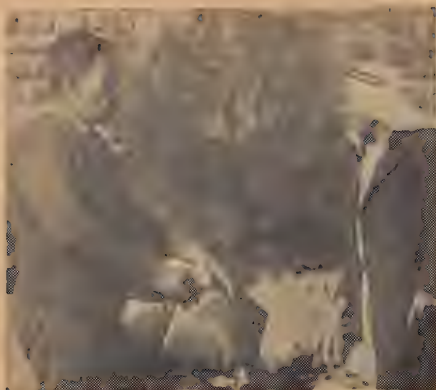
Were these the clothes which had been gathered so carefully in our churches and packed in grocery cartons? We had even more questions when we saw U.S. surplus cheese for sale—big seven-pound tins

and five-pound loaves of it. In fact, we bought some ourselves because it was so good and inexpensive.

We decided to find out for ourselves what was happening to Lutheran World Federation clothes. "Be ready tomorrow at seven," said a Jordanian LWF worker. "We're going out to a village on the armistice line to distribute clothes."

BRIGHT AND EARLY we sped past the east walls of Jerusalem, warmed by the early sun. In Bethlehem our friend groaned with dismay. "The list I left in Jerusalem!" He had to have that list of families for the clothing distribution.

By GUSTAV K. WIENCKE



BUNDLES of clothing shipped to the Middle East by Lutherans of America are brought out for distribution in Arab village. Names of needy people are carefully selected and supplies apportioned

WOMEN line up to await distribution



WITH BUNDLES on their heads, Palestinian women start home with precious supplies sent by their American friends



This turned out to be our good fortune. He hurried back to get the list while we waited at the fort-like police station. That gave us time to get acquainted with the regional social welfare official of the Jordanian government who was going along with us. Himself a refugee, he loves his work and brings to it a dedication and imagination all too rare in the Middle East. He explained to us the problems he has in getting honest lists of needy folk.

"The *muktars* of the villages make up the lists," he said. But how honest are they? Not long ago, he told us, he had to get new *muktars* elected in a certain village when he discovered that the old ones had padded the lists with extra names, or charged a fee for each name. "I know the *muktars* in the village we'll visit today are honest," he assured us.

Such combination of hard work and integrity is badly needed among officials in a land that has suffered under many centuries of corrupt rulers. In fact, this is one of the unsolved problems of the United Nations relief agencies which distribute millions of dollars worth of food.

Everywhere LWF has built up a glowing reputation. "I like working with the Lutherans best," said the Bethlehem official, and we knew he meant it sincerely. "Why?" we asked. One explanation is that LWF is not suspected of any selfish motives, either political or pious. Another is the strong, steady stream of help which has poured into Jordan ever since the partition in 1948.

"WHAT ABOUT THOSE American clothes for sale, right up the street?" we asked. Few of these are relief clothes, we learned. "We know every dealer who imports used clothing from New York," he said. "It's a regular business. Would you like to see our lists?"

We declined, but asked, "And the cheese?" Hungry refugees haven't developed a taste for U.S. cheddar, apparently. They'd rather sell the cheese and buy other things they need. LWF people, however, first cut the cheese loaves in four parts. We saw none of it in the *souks*.

Our driver returned with the list and took us all to Bettir, high in the hills south of Jerusalem. The big LWF truck was waiting for us. Willing hands unloaded the big burlap bags at the community center. The elders were there in the midst of everything, and a big ring of villagers formed in the wide street.

We had a little time to look around. The stone houses cling to the steep slope and down below we saw tidy green garden terraces. "The best eggplant in Jordan," we were told, and people in Jerusalem agree.

Down at the bottom of the hill runs a railroad track and we saw the Israeli train rolling off to Jaffa. In the war, Israeli tanks clanked up the valley and took all the good farmland. All that is left to the 1,900 people in Bettir is as much land as one average Pennsylvania farm has. Barbed wire now cuts them off from the Jerusalem market which used to be only fifteen minutes away.

AN UNEASY TRUCE prevails here. It is understood that if Bettir leaves the railroad tracks undisturbed, they may cultivate some eggplant and onions in no-man's land—but not beyond in their pre-1948 fields.

Now we began to understand how badly needed those clothing bundles were. Soon the cold winter rains would drench the landless gardeners. Because they live in their own houses, no one in Bettir can qualify for United Nations help. Galantly, the village faces a grim future.

Feathery evergreens (so rare in stony Palestine) have been planted at the community center. They chipped in their coppers to put in a telephone booth for the village.

We saw some stone-masons at work, donating their labor without pay for building the village school. The men were giving one day's work a week. Such public spirit and self-help initiative deserved congratulations, we felt. Much more of such enterprise is needed in the villages of this troubled land.

By this time the burlap bags were unloaded and opened. One by one the *mukhtar* called out the names written in Arabic on each bundle. A clerk crossed off the names on the LWF list. A barefooted woman would come forward to claim the family bundle. Gracefully balancing it on her head, she would hurry off home to open it. What excitement, we thought, to see what was inside!

A tray of cups of coffee appeared and we were welcomed with grave hospitality. The crowd was cheerful and quiet—no panic as in earlier years for fear that there wouldn't be enough to go around.

UP AT THE barrack building on the Mount of Olives we had seen the assembly of bundles. The supervisor, a cheerful refugee woman, would call out in Arabic, "Father, mother, two girls, eight and ten, four boys . . ." Down went an overcoat for the father, a necktie and a pair of

pants, dresses of about the right size, stockings, and so on. Then the coat was pulled together to make a tight bundle and the family's name tied outside.

Out in the village of Bettir the excited children would help mother pull the bundle apart. Later on we might see a stone-mason wearing a high-school football sweater. The women like to wear the jackets and three-quarter coats that look well over their traditional embroidered gowns. In the villages the old-time flowing garments are still worn. We hope that Western machine-made dresses and drab army pants won't win out.

Much of LWF clothing and food goes to these "economic refugees." Their plight is sometimes worse than that of regulation refugees in UNWRA camps. Lutheran help does not stop here. A thinner distribution of clothing reaches into the camps, too, because UN cannot provide any clothes at all. The bundles of clothing from church people, Protestant and Catholic, have literally clothed all the camp refugees in Jordan, Syria, and Lebanon. Of this clothing, two million pieces came from Lutheran World Federation in the past seven years!

People in Bettir will be a little warmer this winter, but what of the future? They are grateful for LWF help, but month by month the good name of United Nations and the Western powers here is being destroyed by a mounting wave of frustration, despair, and hatred.



THE BIBLE is the only book by which you may know certainly the future. It is the only book that satisfactorily answers the questions, Where did I come from? Why am I here? Where am I going?

—HENRY B. LUFFBERRY in *Thy Mission High Fulfilling* (Muhlenberg)

MORE THAN A HOBBY

Duke University Professor Makes Violins, Gives Lutheran Church Proceeds of Work

VIOLINS HANDMADE by K. B. Patterson says the letterhead. The letter gives information on a mathematics professor who had a desire to help his church and had a life-long ambition to make violins.

Dr. Patterson is professor emeritus of mathematics at Duke University and lives at Durham, N. C. Mathematics recedes into the background as he talks about violins.

It started many years ago when Prof. Patterson was a young man and received a violin made by Dr. S. T. Hallmann, pastor of a Spartanburg (S. C.) Lutheran church. Pastor Hallmann's example inspired the young Patterson, who liked woodwork, to try his hand at repairing violins.

His first beginnings, he recalls, were timid attempts at penetrating the century-old secrets of violin-makers. But he became bolder and more experienced as time went on. Eventually, he graduated to making instruments himself. What money he made from this work went to the church.

A dozen violins made during the past three years testify to his dedication. His violins are made of wood imported from Czechoslovakia. Back, ribs, and neck are of curly or flamed maple. The top is of spruce, grown in mountain country at a certain altitude to produce the desired resonance and quality of tone. The wood has undergone an aging process ranging from ten to one hundred years.

It takes a long time to make a violin, says Mr. Patterson, as he looks at one of his instruments in his workshop at home. He



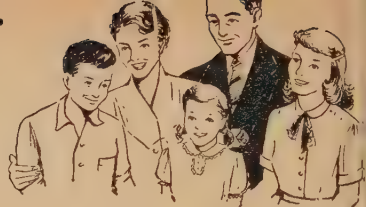
K. B. Patterson

admits that he does not know how long it takes to complete an instrument. He works on several at a time as they go through the many stages of production. The varnishing process alone takes two months or more.

Some of his violins have been valued by experts as being worth over five hundred dollars. Mr. Patterson is not impressed by this figure. "No matter what the cost of material or time," he says, "I hope to make top-flight violins some day." All he wants is the opportunity to go on working at it and to give the proceeds to his church.

He adds: "If you want a violin or have one that must be repaired, let me do it for you, and make your check payable to St. Paul's, Durham, N. C."

MIXED FEELINGS



OUTSIDE THE WINDOW the freezing rain continued to fall. I realized I'd been pacing back and forth like a caged animal for some time. "Stop it! Relax!" I told myself.

Sitting down with a magazine, I deliberately loosened my muscles. Either the rain was going to stop or it wasn't. Either I'd have to go out in that mess to drive the children from school to the weekday church school or I wouldn't. Stamping around looking at the sky wasn't going to make any difference one way or another.

The clock told me I had half an hour before I'd have to leave the house if I went for the children. There would be time to mix up a batch of cookies, even if there wasn't time to bake them. The children would enjoy helping later. When they come home to find I've been baking, Susie can't make up her mind whether to be happy that there are goodies to eat or unhappy that she missed the fun of helping to prepare them.

IT WAS GOOD to keep my hands occupied, even though my mind kept right on going on this new track. While I mixed sugar and shortening, I was thinking how early in life mixed feelings like Susie's start and how long they last. There seems to be a good side and a bad one to most things in life.

Today, for instance, Dan called to say the incoming mail was light. He could come home for lunch and still get set up for tomorrow with time to spare. Nat-

urally, I was pleased we were going to have the extra time together. That is, I was pleased when I thought of it that way. My first thought, however, was, "What on earth shall I feed him?" I knew there were enough odds and ends in the refrigerator for me, but would they stretch into something respectable that a husband could call a lunch?

My indecision must have been plain in my voice, for Dan said, "Unless that doesn't fit into your plans—I can stop at the dinner for some hamburgers, I suppose."

"Don't be silly," I laughed. "I have no other plans. Just thinking what to fix. That's why I sounded absent-minded. Come along and see what new concoction I can dream up with plenty of eggs and a little cheese."

I ZIPPED around the kitchen with an extra spurt of speed. In a way it was fun to see what I could do in a jiffy—that mixed feeling again. By the time Dan arrived I was in a real party mood. I got out my best linen doilies, shoving the usual plastic imitations into the buffet drawer. The plates with their fruit salad (fresh out of a can with a bit of pink grapefruit to disguise the fact) and fluffed cheese omelet did look pretty. Last night's rolls were hot and crisp. I was ready for applause.

Fortunately, Dan's been married to me long enough to know the signs. When I do something extra he's never grudging with his appreciation. This time there

was not only the usual hug and kiss of approval, but he added to the blessing he asked on our meal a few words of thanks for our home and our life together which I echoed in my heart. We raised our heads and smiled at each other.

"Boy," Dan remarked, "I sure am glad I called you. When I looked out at this weather, I almost decided just to dash next door for hamburgers instead of driving all the way out here."

"Just covering your route this morning must have been a mess."

"Not very pleasant, although I must say that new rain outfit keeps me about as warm and dry as it is possible to be on such a day. Still, I had been out all morning. But when I got to thinking about you and home here waiting, I decided it was worth the effort." He grinned. "Aren't you flattered?"

"Indeed, kind sir, I am. Maybe it's rain that makes the heart grow fonder."

"Could be. Besides, I remembered it was the day for weekday school at the church. I've told Tom to pick me up on his way back so you can have the car to pick up the children if it's still raining."

"There are times when I wish I'd never learned to drive! No, that will be a lot better than having the children catch cold. I'm glad you thought of it."

DURING THE REST of our lunch we talked about new developments at the post office. If they don't soon get this thing about a postmaster settled on a permanent basis, the men will all go batty. The rivalry between the two principal candidates for the appointment is spreading through the whole organization. Many of the men favor one or the other, yet are trying to stay on the right side of both.

"Do you think I'm queer?" Dan asked. "I would like to see it settled but I don't seem to have the same kind of feeling

about it some of the other fellows have. I realize I am the head of the family and that five people are depending on me for support. But some of these guys are almost panicky. I think I'm doing an important job and doing it well. I feel that it's what God wants me to do, but if in the scramble for promotions I get passed over or let out, some other door will open up that may be even better for me."

"Now, wait a minute. Surely you haven't listened to Pastor Ittel preach all these years and still hold to the idea that if you are a good person God will automatically build up your bank balance!"

"No, of course not. But I think I'm doing something God wants me to do in this job. I try to do more than just deliver the mail. If I didn't stop for a few minutes and chat with old Mrs. Settias, who would? And I always stay a little longer when I've nothing but a circular for her. I like the people on my route and it's only natural to do what I can in a friendly way. If it's the sort of thing God wants me to do, He'll keep me doing it. If not—"

"Now, don't be silly. You know there's really not much chance of any 'if not—' "

"Maybe I'm just talking—thinking out loud. If so, you asked for it when you married me. I've been thinking out loud ever since!" He kissed me and was off with Tom to work again.

THINKING ABOUT THINGS as I stirred the cookies, I thought how awful I'd feel if I had taken the path of least resistance and said I was too busy to fix lunch!

At that moment Pastor Sym called on the telephone. "How many children can you take in your car for weekday school?" he asked.

I resolutely downed a sigh. "Two in front and four or even five in back," I replied, putting a smile in my voice.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Jealousy

QUESTION: Our neighbor's children present us a problem. Family No. 1 has a boy and a girl. Family No. 2 has two boys. Both households are friendly to us. For some time we have been giving little gifts to these youngsters. The No. 1 children take good care of what they receive, and they have their gifts for a long time. The No. 2 group is careless and rough with toys. Whatever they get is soon out of order or destroyed. Then they become jealous of those whose gifts are still intact. This feeling has led to many arguments and even fights. It seems silly, but it raises the question whether we ought to give anything to any of the youngsters.

REPLY: It is easier to start such a practice than to stop it. It is wise to go easy about showing favors to children, no matter how fond of them you may be. At most they should be only occasional and quite modest.

There are several possibilities, none of which is a perfect solution.

1) Stop all gift-giving and thus treat all alike. That, of course, may look like penalizing the innocent for the guilt of the offenders, but with an explanation to the parents it should be workable.

2) Continue the gifts to the better-behaved children and discontinue them to the rougher group. This procedure may be resented by the parents of the latter group, but it would reward good behavior and disapprove the opposite.

3) Go right on, giving without distinction, and let the children or the two families work it out. To a considerable extent this is their problem and not yours. But in this case the problem may drag on for a long time.

As the children get older you will undoubtedly give them fewer presents and they are likely to take on more and more mature attitudes. Perhaps the third suggestion comes nearest to meeting the real need. It could be used on a "slowdown" schedule.

Home pattern

QUESTION: Does experience in one's parental home prepare one to found his own home?

REPLY: The homes in which we have been reared are powerful in setting ways of family life for us, whatever the quality of the homes. But we need to be constructively critical toward all which may enter into the making of our homes. Keep in mind that your marriage partner also has had a home and may have some ideas. Talk it over together, select carefully, and always be tolerant toward your mate's ideas of home life.

Go steady?

QUESTION: Should a boy aged twenty-five go steady with a girl of fifteen, when she is still going to school?

REPLY: A girl of fifteen should not be going steady with anyone. She is not ready for that kind of experience. At that age boys and girls ought to be associating in groups instead of pairing off. When the pairing-off period comes, each ought to have the experience of dating with a number of persons over a period of time, and learn various types of personality.

Sense of duty doesn't always help us to make the important decisions in life

By REINHOLD NIEBUHR

THERE WAS a rather revealing exchange between President Eisenhower and the correspondents in his first press conference after his illness. It was concerned with the sense of duty, and there were implications in it which went beyond the immediate subject under discussion.

One correspondent reported to Mr. Eisenhower that a Republican politician felt certain that the President would stand for re-election "because of his well-known sense of duty." The President replied that he hoped his conduct was motivated by a sense of duty but that the sense of duty would not give one a criterion for specific duties.

Then he hinted that he might determine it to be his duty to prevent the hazard of a sudden shift of administrative power in the nation. He was obviously referring to the serious consequences which might arise in the event of another heart attack.

THIS EXCHANGE is revealing for it throws light on many human relations and predicaments. Usually the people who press us to do something or other, or to follow some policy which they desire from us, try to influence by the appeal to the sense of duty.

But as soon as we examine the problem under discussion more carefully we find that it reveals conflicting responsibilities and allows for alternative modes of solution. The sense of duty provides us only with a responsible, rather than irresponsible, attitude toward the issue. It does not give us a solution.

Sometimes there is a clear contradic-

tion between duty and inclination, in which case we modestly hope, as the President did, that we may be able to follow the path of duty rather than inclination.

But at other times duty and inclination are not in contradictory but in oblique relation to each other. The policy to which we are partly inclined may be obviously our duty. At other times we are confronted with conflicting responsibilities and values and the sense of moral responsibility does not give us any criterion for our choice.

OUR CHOICE can be responsible only if we carefully weigh the possible consequences and hazards of alternative policies. This is what the President promises to do in the next few months. No doubt he will secure all relevant data about his health from his physicians. They may definitely tell him that his health does not permit him to engage further in the very great burdens of the American Presidency. In that case the evidence would be decisive, the decision easy.

But it is more likely that the doctors will find the risk of health not too great, and in that case the burden of the decision will rest upon the President alone. What Mr. Eisenhower faces in the next months is a vivid example of the trials of conscience which all dutiful men face in moderate forms continually.

"I wish," said a devout Christian businessman to me recently, "that the pulpit would realize, more than most parsons do, that a tolerably decent man does not continually face choices between good and evil. But he is called upon daily to choose between alternate policies and actions which may present the lesser and higher good, or he must choose between two necessary evils." Of such choices is the stuff of daily life compounded.

First-rate Introduction to Luther

Luther. By Rudolf Thiel. Translated by Gustav K. Wiencke. Muhlenberg Press. 492 pages. \$5.

It is hard to believe. That a book of such power, such excellence and such magnitude should have been born so quietly and so unheralded still baffles me. Even in a world surfeited with the publishing of many books, this one should have burst forth with terrific explosive force. It is that good.

Hard to believe, too, that after the superb book on Luther by Roland Bainton another one as good, or better, could so soon be published. But it has happened. Like Bainton's volume, this tells the story of Martin Luther in the words of original documents—confidential letters, fiery speeches, papal encyclicals, bulls, sermons, memoranda of all kinds—quoting generous portions until one lives again in the turbulence of those sixteenth century decades that were a twilight zone between mediaeval and modern times.

The weaving of all this material into a richly colorful tapestry is done with the skillful hand of an artist loving both the weaving and the subject. Let it also be said immediately that the translation is brilliant and sparkling. Gustav Wiencke lives intimately with German and the result is a fast, free-flowing, spirited translation that adds considerably to this exceptional volume.

Martin Luther walks forth from the book a more complex and powerful figure than I have seen depicted before. The portrait is etched with the stark, hard, almost unlovely lines of much of contemporary German art. But they are drawn by Luther himself—from the despairing outbursts of his letters, from his teaching notes, from his sermons and books. His birth was simple, say biographers, but everything else about him was complex and tempestuous, a mixture of submission and rebellion, utter despair and total hope, tenderness and tough cruelty, gentle speech and fiercely angry outbursts, trembling and trust, fulfillment and disillusionment, tragedy and high joyousness, defeat and victory. Thiel set out to reveal him in the fullness of his "passionate" nature and succeeds admirably.

There is no central theme in the book

because there is no central theme in this life of involved and intricate motifs and passionate experiences. But there is a central quest. "What must I do to obtain a gracious God?" This is the relentless gnawing at his spirit that Luther called *Anfechtung*, those "attacks of nameless, monstrous anxiety, his spiritual tribulation." The chapter on *Anfechtung* is among the best in the book, for not only is *Anfechtung* described but here once again one suffers with Luther in all the agony of the spiritual struggle that ended, actually, only with his death. Whoever would really know Luther must know him in the passionate wrestling of *Anfechtung*.

Thiel stresses anew the full significance of the destruction of canon law by Luther. The burning of the books in a faraway corner of Germany in 1520 "was a single man's open declaration of war against the mighty power of the Pope . . . the thunderclap which rent Germany in two parts." No wonder men called him the German Hercules.

The structure of the book is an interesting experiment in biography. Any one of the five sections could be a separately published study in itself of some particular phase of Luther's life. The first section, "The Heretic," is a factual story from 1517 to 1521, from indulgences to the edict of the Emperor. It is fast-moving history.

Then Thiel moves back to "The Monk," from 1505 to 1517, and here the footings are laid for a thorough understanding of Luther's theology. *Anfechtung*, predestination, the bondage of the will, the hidden God, the theology of the cross, justification.

This is the history of a man's terrible spiritual wrestling and it is superbly done. Here, for example, is a summary paragraph:

"Three times Luther undertook the difficult ascent of the mountain of salvation. What drove him each time was the fear of God, the prime motive of his soul. When, in the storm, the Thunderer called him, he crept into the cloister and tried to become a real saint—only to despair at all he attempted. Again when he turned to books to find out how to get a gracious God, he found instead the unknown, unknowable God, found the corruption of human nature, found the baseness of external works. Finally, when he searched the Bible for the righteousness which is valid before God, he made the amazing discovery that there is no certain knowledge about such ultimate things and had to believe in the most horrible of miracles, the Son of God on the cross. This faith was ultimately to reward and crown his search—but first he had to descend into the deepest recesses of this faith."

The author next picks up the 1517-1522 period again, the heroic period, the years of "The Warrior." In spite of some repetition in the first three chapters of this division, it is an excellent and detailed account of the internal storm and stress of those years—the joy over Melancthon's discipleship, the "horrible disappointment" of the Leipzig disputation, the surge of joy when the books went up in flames, the bitter soul struggles at Wartburg, and the sting and burning hurt of Karlstadt and Münster.

The next seven years are treated in "The Leader," the fourth section, that takes Luther from his sudden return to Wittenberg in 1522 to Marburg in 1529 and the debate with Zwingli. These were productive years—the 1523 liturgy and the 1526 version in German, great hymns, the *Small* and *Large Catechism*, some of his most important theological works. But they were ugly, hurtful years when Luther was to suffer the ulcerous hurt of defection of friends, misunderstanding, violent attack, until in 1527 he collapsed. The Peasant's War was a turning

point. "From then on the reputation of the doctor was finished . . . the deed could not be forgiven by any who had believed in the freedom of the Christian man and had seen in him the hero of a new, better mankind." And as for the sacramentarian debate, "even the most faithful deserted Luther. This was the nadir in the tragedy of Martin Luther, the misunderstood prophet."

In spite of the generally tragic aspect of the years from 1530 to 1546, the division, "The Watchman," which deals with them, is one of the most illuminating sections of the book. More than any other, it attempts some study of Luther's personality, his family, his handling of economics, his views on political life. Particularly sensitive is the treatment of his leaving Wittenberg in 1546, utterly defeated and writing back to Katie to sell everything and follow after him because he would not return.

This adds up to a great book. Any layman who wants an excellent summary of Luther's theology with liberal extracts from his principal writings, who wants to really know this fascinating life and the dynamic that drove it on, who would catch hold of the spirit of the first half of the sixteenth century and sit on the sidelines for an intimate view of the Reformation, should own this book. The highest tribute I can pay it is to testify that I have ordered five more copies to give to some of my closest friends.

CLARENCE C. STOUGHTON

Wittenberg College

Journey Into Dawn. By Grace Noll Crowell. Harper. 80 pages. \$1.50.

A new volume of poems by the Texas poetess is an event of great interest to the thousands who have found pleasure and help in her writings. The 63 in this book show the spiritual perception and the understanding of man's longings as have the previous 20 collections of Mrs. Crowell's poetry. The title poem and the nature poems *Birches in Spring* and *Autumn Fires* seem particularly distinguished. Several of the poems in this volume appeared originally in THE LUTHERAN.

A. P. S.

Lutheran Unity Pays Dividends in Siouxland

By PAUL C. WIEGMAN

OMAHA—Co-operation among Lutherans in the Siouxland area brought significant results in a number of joint projects last year and promised well for the success of the evangelism mission scheduled in Sioux City, Iowa, Jan. 22-27.

Attendance at the Reformation rally was doubled in 1955 as against the previous year. The clothing drive netted ten tons, four times more than in 1954. Extensive stewardship programs were organized. Coverage of church affairs by press, radio, and television increased considerably.

Congregational leaders showed heightened interest in the evangelism mission, and schools and briefing sessions for pastors and laymen were well attended. Six thousand Lutherans of the area joined in prayer during January in preparation for the mission.

MIDLAND COLLEGE has received a \$300 U.S. Steel Foundation grant for increasing the audio-visual facilities of its library, according to President Paul W. Dieckman.

The grant came through the Association of College and Reference Libraries, a division of the American Library Association. Grants were made to less than 20 per cent of those applying, the association said.

Synod President Zeidler warned last month that the \$150,000 Ford Foundation grant to Midland College should not lessen interest in the Midland Appeal. "The Ford gift will pick up some slack on the current operations," the president said. "Midland Appeal is for capital improvements—needed building."

Martin Luther Church in Lee's Summit, Mo., was organized Dec. 11 with 61 confirmed, 99 baptized members. Present for the organization of the mission in the Kansas City, Mo., suburb were Synod President Clemens H. Zeidler and Board of American Missions Secretary Donald L. Houser. Organizer is the Rev. J. Glenn Boliek.

Construction of a swimming pool at Cam Wa-Shun-Ga was approved by the synod.



Lee's Summit (Missouri) Mission with Developer J. Glenn Boliek

Executive committee. Repayment of the loan will be made from camp operation receipts.

The Nebraska Town and Country Church Conference, open to pastors and laymen of all denominations interested in town and country church programs, was held at the College of Agriculture, Lincoln, Neb., Jan. 25-26. The NLC Rural Life Institute was scheduled at Bethany College, Lindsborg, Kan., Jan. 31.

An institute for Bible training, sponsored by four of Atchison's Protestant churches, is being held in Atchison, Kan., during January and February. The institute offers courses on interpreting the Bible to children, youth, and adults and on evangelism.

CARIBBEAN

Young Synod Reports Progress; Maps Plans for Further Growth

By FRANCISCO MOLINA

PUERTO RICO—A successful (100 per cent plus) Lutheran World Action drive, the opening of a new mission at Hato Rey, Puerto Rico, and the beginning of Spanish-language Lutheran services in St. Croix, Virgin Islands, were highlights in the Caribbean Synod during 1955.

Other developments were: The synodical Luther League was accepted as constituent league at the Luther League of America convention in Ann Arbor, Mich.; two new pastors were ordained, and three distinguished churchmen visited the Caribbean in the course of the year: Dr. F. Eppling Reinartz, Dr. Russell D. Snyder, and Dr. W. D. Allbeck delivered lectures that will be long remembered.

First Lutheran Laymen's banquet in the brief history of the synod was held at Bayamón during the annual convention last May. Dr. F. E. Reinartz, as ULCA representative, was the speaker.

Most important anniversary of the year was that of Miss Frieda M. Hoh who completed thirty years of missionary service in Puerto Rico.

NEW MISSION FIELDS

Lutheran services are being started in 24 new areas, according to reports from the Board of American Missions. People living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

ALABAMA: Birmingham (Rev. P. O. Hamsher)

CALIFORNIA: Sarasota-El Quito (Rev. W. P. Welchert), Sunnyvale (Dr. Conrad R. Reisch), Westminster (Rev. C. A. Endter)

FLORIDA: Tampa (Dr. P. A. Weidley)

GEORGIA: Columbus (Rev. R. M. Hollinger)

INDIANA: Crawfordsville (Rev. J. G. Frank), Lebanon (Rev. A. K. Yount)

MINNESOTA: Golden Valley (Rev. M. D. Furney), West Hopkins (Rev. Merle Franke)

MISSOURI: Springfield (Rev. L. E. Mortensen)

NEBRASKA: Valentine (Rev. F. W. Lau)

NEW YORK: East Aurora (Rev. J. W. Fehringer), Rochester Twelve Corners area (Rev. F. H. Reissig), Westvale-Fairmont (Rev. P. C. Kaiser)

NORTH CAROLINA: Reidsville (Rev. J. L. Peeler)

OKLAHOMA: Midwest City (Rev. E. L. Smith)

PENNSYLVANIA: Greensburg (Rev. D. H. Schmid), Levittown West area (Rev. G. F. Eichorn, Jr.)

SOUTH CAROLINA: Greenville (Rev. J. M. Rhoden)

TEXAS: El Paso (Rev. W. F. Frey)

WISCONSIN: East Madison (Rev. Howard Rice), Milwaukee Forest Home area (Rev. Robert L. Bartsch), Racine Mygatt's Corners area (Rev. Dwight Shelhart)

Dr. W. G. Arbaugh, Board of American Missions secretary in the Caribbean, was transferred to new work—the editorship of the proposed intersynodical service book and hymnal for all Spanish-speaking Lutherans.

CONGREGATIONS: Redeemer Church, at

CARIBBEAN . . .

Puerto Nuevo, received news that the LLA had successfully completed its \$25,000 project for the building of a church at Puerto Nuevo.

Saint Paul's Church, Puerta de Tierra, made extensive repairs, replacing windows and part of the wall surrounding the church grounds.

Church of the Good Shepherd (the Rev. Eduardo Roig, pastor) started a building fund.

TWO FIELDS were marked for development. Pastor Herminio Díaz, of Church of the Divine Savior, Cataño, was assigned to a new mission field at Hato Rey. Pastor Miguel Sevilla, of the Bethany-Our Savior's Parish, is opening a Spanish-language mission at St. Croix, V. I. Two brothers, ordained by the synod last May, Pastors José David and Victor M. Rodríguez, were called to serve the vacant parishes.

ILLINOIS

Synod Reaches 100 Per Cent in ULC Apportionment

By JOHN E. COOPERRIDER

CHICAGO—The Illinois Synod paid its 1955 apportionment to the United Lutheran Church in full. "Wake the church and tell the people," said President Harmon J. McGuire in announcing the news. "It is the first time this has been accomplished in the history of our synod."

Dr. McGuire explained that "many of our congregations have gained the real vision of service and have given more than their allotted amount. This is the spirit that made this accomplishment possible."

Total amount paid in cash was \$257,486.

PASTORS AND REPRESENTATIVES of all NLC churches in the Chicago area were invited to attend a dinner early in March announcing the Chicagoland Lutheran Evangelism Mission which will take place in February 1957.

The present plan recognizes the prerogatives of each synodical body in approaching the mission from its own point of view, but will make co-ordination possible.

Transfiguration Church, Río Piedras, embarked on a venture of faith as it made arrangements for the purchase of a \$32,000 property adjacent to the church to provide for further expansion. This small congregation (88 communing members) also built and equipped a small Sunday school room and bought a new organ.

From the Virgin Islands Conference, Pastors J. G. Amos and A. J. Henne, of the St. Thomas' parish, report a junior confirmation class of 54, and a senior class of 44. They also mention a record-breaking November Sunday when 10 babies were baptized and nine adults confirmed.

"Reaching-Teaching-Preaching missions," they write, "were held at Frederick and Nazareth churches during October. The pastors conducted the missions, and members of the congregations visited inactive members. Good results were attained in both congregations."

The Rev. William Swarbrick, ULCA area evangelism director, will be among the speakers at the dinner.

By action of its executive board, Chicago Seminary at Maywood will erect its first married students dormitory next spring. It will have 24 apartments, equipped with kitchenette and private bath. Laundry facilities will be in the basement. The building is expected to pay for itself through rentals in 20 years.

Dr. A. N. Gopal, former president of Andhra Lutheran Church in India, spoke at Grace Church, Chicago, Jan. 15, at a celebration marking the 250th anniversary of the landing of the first Lutheran missionaries in India. Many other churches in the Chicago area commemorated the occasion.

Trinity Church, Milledgeville, the Rev. Tressler S. Bolton pastor, dedicated chime with amplifier as a memorial to Mrs. Len Schell.

Brooklyn Evangelism Mission Fully Successful Despite Adverse Conditions of Weather, Timing

By OLIVER W. POWERS

NEW YORK CITY—"The tree that grew in Brooklyn was the tree of life," Dr. Robert W. Stackel reported at the conclusion of the Brooklyn-West Queens evangelism mission, held Jan. 8-12.

Leaders were agreed that the obstacles for successful completion of the mission were enormous. The season shortly after Christmas was the least suitable for such a program. Time for preparation was short. The weather was the worst of the winter—freezing rain every night.

But the results, both in figures and spiritual gain, showed strength at every point. Twenty-seven congregations took part; 1,308 lay visitors rang doorbells; 1,949 people were interviewed; 321 persons enrolled in pastor's class; 96 transferred their member-

ship; 98 made reaffirmations of faith.

A total of 21,532 persons attended mission services and rallies. Offerings amounted to over \$7,000.

The committee, headed by Pastor Robert Mohr of Woodhaven, included Pastors Robert Arnold, Herbert Dichsen, Sylvester Bader, William F. Sunday, Franklin D. Fry, and Oliver W. Powers; and Messrs. Frederick Hauptmann and Anton Drodge, and Miss Pearl Baldwin. The Rev. Walter E. Bock is regional evangelism director.

SYNOD PRESIDENT FREDERICK R. KNUBEL reported that nearly 90 per cent of the synod's pastors took advantage of the pastors' convocations on preaching held throughout the area.

"Current Developments in Labor-Man-



BIG EVENT for Holy Trinity Church, Torrington, Conn., was dedication of \$85,000 church. Congregation of 187 confirmed members is one of four of Slovak Zion Synod in Connecticut. Architect of contemporary-style building is Jesse J. Hamblin. Pastor of church is the Rev. Albert A. Ursin.

NEW YORK . . .

agement Relations" is theme of a six-session Cornell University series in co-operation with the Staten Island Division of the Protestant Council which opened Jan. 23 at McKee High School.

St. Stephen's Church, Brooklyn, voted to subscribe to "The Lutheran" for every family in the congregation.

Seminarian Lloyd Berg was ordained Jan. 22. He has accepted a call to Calvary Church, The Bronx.

William H. Lazareth, of the Philadelphia Seminary faculty, spoke at the meeting of the Seminary's Women's Auxiliary, Jan. 27. Pastor John Stadlander of Good Shepherd Church, Brooklyn, conducted the devotional service.

The New York District Luther League had a missionary rally at Epiphany Church, The Bronx, Jan. 29. The Brooklyn District

met at St. Stephen's the same day.

THE HUNDRETH ANNIVERSARY was marked by St. John's Church in Manhattan's Greenwich Village on Dec. 19. The congregation was formed in 1855 by Pastor August H. M. Held and moved into the present quarters a former Episcopal church on Christopher Street, in 1858. Built in 1821, the church is believed to be the oldest in that section of New York City.

Events that made history in the United Lutheran Church in America are connected with St. John's story. The Luther League of America was founded there, and it housed the first Lutheran Seminary in the New World—Hartwick. Helping to celebrate the anniversary were Dr. Frederick R. Knubel, president of the New York and New England Synod; the Rev. Ernest J. Mollenauer, St. John's former pastor; and the Rev. Franklin J. Schweiger. Pastor is the Rev. Frederick P. Eckhardt.

Missioner Assigned to Syracuse, New York, Area

By CHRISTIAN P. JENSEN

SYRACUSE—Development of a new mission field near Syracuse began Feb. 1. The field includes Westvale, Fairmount, and Camillus, west of the city. Another mission in suburban Syracuse, at Fayetteville, is to be organized in early spring.

The area west of Syracuse along Highway 5 was canvassed last October. Assigned to develop the mission was Pastor Paul C. Kaiser who was ordained Jan. 22. The synod has purchased a parsonage at Camillus.

THE SUBJECT WAS FLOWERS at an inter-denominational meeting at Christ Church, Norwich, but nature did not co-operate: Blizzard conditions prevailed as representatives of six denominations, including the Roman Catholics, convened at the Lutheran church to hear Ray Fox, Cornell University specialist in floriculture, speak about flower arrangements in churches.

Before an audience of 52 persons who had braved the storm to attend, Mr. Fox displayed arrangements of various kinds

and discussed their best use. Initiative for this first workshop on flower arrangement to be held by Cornell's extension service was taken by Christ Church's pastor, the Rev. Myron E. Jaenecke, whose interest in flowers led him to attend courses at the New York State College of Agriculture.

Altar and communion linens were dedicated in Holy Nativity Church, Endicott, by Pastor Paul J. Tritschler in memory of Earl W. Perry.

Paul Folkemer, past president of the Lutheran Laymen's Movement, spoke at the Southern Tier Brotherhood dinner in Ascension Church, Binghamton.

Church councilmen and their wives of the Southern Tier meeting in Holy Nativity, Endicott, Feb. 5, had Dr. Frederick R. Knubel as speaker.

The Southern Tier Educational Institute will be held in Redeemer, Binghamton, Feb. 19. Dr. Henry Endress, executive secretary of the Lutheran Laymen's Movement, an



HONORED by St. John's Church, Albany, N. Y., for "long and distinguished services" to his congregation as councilman, chief usher and Sunday school librarian, was Garry Menges, a retired Albany baker who is still active in church affairs. He is shown with Pastor Russell S. Gaenzle who read letters of commendation from ULC President Franklin C. Fry and New York Synod President Frederick R. Knubel.

Dr. Paul C. White, synod secretary for religious education, will speak.

President of the Syracuse Pastors' Association for 1956 is the Rev. Wallace Kemp, Salina; vice president is the Rev. Rudolph Shintay, Skaneateles; secretary, the Rev. Allen Griep, Fayetteville; treasurer, the Rev. Richard Pankow, Syracuse.

PENNSYLVANIA

Conference Gains Ground In Fund Raising Campaign

By PAUL LEVI FOULK

YORK—Progress is being reported in the fund-raising campaign for the Lutheran Home for the Aged to be established by the conference at a cost of \$550,000. The home

will be equipped to care for 60 guests and include an infirmary.

Director of the fund appeal is Melvin I. Crumrine, York. W. S. K. Hershey is president of the board of Lutheran Welfare Service which is drawing up plans for the home.

FOOD DONATIONS from the York conference brought help to the National Lutheran Home for the Aged in Washington. Some of the major contributors were:

Felton, 11,242 lbs.; Jacobus-Wolfs, 66,075 lbs.; Jefferson, 4,125 lbs.; Glen Rock, 2,639 lbs.; New Freedom, 1,372 lbs.; Seven Valleys, 1,001 lbs.; Shrewsbury, 793 lbs.; York-New Salem, 595 lbs.; and West Manheim, 218 lbs. Most of the congregations made donations in cash.

St. Paul's, York, received \$1,000 and Tressler Orphan Home \$500 from the estate of Lulu P. Rutt, York. St. Paul's, York street, Hanover, received three houses from the estate of Mr. and Mrs. Charles Martin. They were valued at about \$20,000.

MUHLENBERG DESCENDANT DIES IN READING

A DIRECT DESCENDANT of Henry Melchior Muhlenberg, Dr. Hiester H. Muhlenberg, 70-year-old physician, died last month in Reading, Pa. He had made substantial contributions to the collection of Muhlenberg papers now in the archives of Philadelphia Theological Seminary.

The former chief of obstetrics of the Reading Hospital had discovered documents and letters concerning the life of the Lutheran patriarch in his home several years ago and presented them to the Pennsylvania Ministerium. Among them was Henry Melchior Muhlenberg's ordination certificate.

More recently, while moving into a new home, five more volumes of Muhlenberg's diaries, including the last two written just before his death, were discovered in the attic and turned over to the Ministerium. They will appear in the third volume of the *Muhlenberg Journals* to be published soon.

GROWING TASKS INCREASE NEEDS OF COLLEGES

LUTHERAN COLLEGES reported increases in funds and assets in 1955. Endowment fund increased in value and the Ford Foundation added \$2,056,000 to ULC schools (see THE LUTHERAN, Dec. 28).

Despite these developments, the colleges are far from having overcome their financial difficulties. A report by Dr. Frederick B. Irvin, president of Thiel College, listed five main causes of difficulties:

CAMPUS

Inflation, which has reduced the purchasing power of the educational dollar by 50 per cent.

Expansion of educational services demanded by the increasing complexity of knowledge and by new services offered to students.

Fluctuating student enrollment, which touched bottom during the war, was swelled by the postwar return of veterans to school, fell off, and is now rising again.

Need for enlarged plants to keep pace with enrollment and accreditation standards.

Uncertain sources of income from endowments and gifts.

Concluded Dr. Irvin: "In spite of many encouraging signs of interest and support from business and industry, small church-related colleges must still depend in large measure upon support from churches and individuals who believe in Christian higher education."

SUPPORT from churches and individuals is increasing, reports for 1955 showed. *Midland College* announced it had received \$281,480 in gifts during 1955, the largest amount ever received by the institution in one year. The school's five supporting synods and the ULC Board of Education contributed \$115,631, the Ford Foundation \$150,000.

Thiel opened its capital fund campaign in conferences of the Pittsburgh Synod in January, reported that \$117,500 had been subscribed by individuals and firms of Greenville, Pa. Campaign goal is \$750,000. A science building is to be built, and a new men's dormitory to be furnished.

Wittenberg received \$155,909 from con-

gregations in supporting synods, an \$11,000 grant from the Board of Education. "Without this generous church support *Wittenberg*, which still makes a much lower tuition charge than many colleges of comparable strength, could not maintain its high standing," the board of directors said. The college's assets had passed \$11 million last October after one Canton, Ohio, family deeded to the school \$2,000,000 in annuities.

Muhlenberg, in the midst of a \$1,500,000 fund appeal to prepare for co-education next year, announced it had received \$1,063,157 in pledges by Dec. 1, \$763,531 in cash from the Ministerium's seven conferences.

Wagner received a contribution of a different kind: Dr. Ellsworth Buck gave the Staten Island college his 14-room house on one and a half acres of ground, a \$50,000 property located a mile from the campus.

Philadelphia Seminary announced \$56,000 increase of its endowment fund during last year. "With returns on investments continuing at a rate of better than 5½ per cent, this increase means several thousand dollars additional income for operating expenses," the report said.

Central Seminary (Fremont, Neb.) broke ground for a \$100,000 dormitory for married students. Again, gifts from individuals made construction of the building possible.

NEW PROGRAMS were launched by ULC schools in keeping with the expansion trend. *Wagner* offered a course in Russian for the spring semester to supplement courses in the English department where Russian literature is studied in English translation.

An internship program for accountants is being developed by *Susquehanna University*. Open to seniors with an accounting major, the plan offers a one-month internship in a large New York accounting firm.

Four four-year scholarships and many tuition grants-in-aid for high school men will be awarded this year by *Muhlenberg College*.

Two Missions Organized In Less Than One Month

By ARTHUR E. WULF

PORTLAND—Missions made news in the Pacific Synod as 1956 began. Organization of Central Church, Morton, Wash., with 71 adults and 49 children, was on Dec. 11. Installed as pastor was the Rev. Jack Larson. Pastor Paul Baughman, who helped in starting the mission, preached.

Epiphany Church was organized in East Portland, Ore., Jan. 8. Charter membership was 70 persons. Synod and Board of American Missions helped to build a parsonage and secure lots. An existing house was remodeled by the men of the new congregation to serve as a house chapel. The Rev. Vern D. Jeffers is mission developer.

First service for a mission in the Eastgate section of Seattle, Wash., was held Dec. 18. Pastor Donald Clinton reported an attendance of 61 adults. An inn on Sunset Highway serves as meeting place for services and Sunday school.

For the 14th consecutive year, the Pacific Synod paid its full apportionment to the ULC in 1955. Lutheran World Action quotas were also paid in full, as in previous years. Commitments for 1956 under the "grace system" gave assurance that synodical and ULC budgets will be covered also this year.

FORTY of the 50 active pastors of the synod attended the Theological Conference at Berkeley, Calif., sponsored by the Pacific Theological Seminary, Jan. 24-26. Several hundred pastors from the West Coast were present to hear the Knubel-Miller lecture, "Doctrine of the Church in American Lutheranism," and Dr. Edwin Moll's talk on Palestine. Following the conference, an evangelism workshop was led by Regional Director Ross Hidy and National Director Robert Stackel.

Previously, Pastor Hidy discussed evangelism plans with local committees in Spokane, Seattle, Portland, and Longview, and

met with the district presidents of National Lutheran Council churches in Portland.

ULC churches in Spokane, in co-operation with the Augustana Church of that city, held a "Lutheran School of Religion" in January. Classes included courses for teachers, councilmen, and other lay leaders. The Rev. David C. Getzendaner of St. Matthew's Church served as dean.

Holy Trinity Church on Mercer Island has pledged \$100,000 in an expansion program. The congregation participated in the synod's sector project for stewardship. Under the leadership of the Rev. Charles Dion, the church became self-supporting three years ahead of schedule.

St. Mark's Church in Seattle, the Rev. Olin Dasher pastor, laid the cornerstone for its new building, first of a three-unit plan.

HONORED as faithful Sunday school teachers were Mr. and Mrs. Myron Days (*see cut*) of Redeemer Church, Portland, who had perfect attendance records in 1955 for the 21st year. Presenting the award were Sunday School Superintendent John Shanky and Pastor E. G. Vosseler.



Teachers honored at Redeemer, Portland

Advance of Mission Program Marks Development of Synod

By JAMES F. VORKOPER

AUSTIN—Growth of the Texas-Louisiana Synod was emphasized by the increase of mission pastors at the mission pastors' conference at Lutherhill in January. Most of the twenty pastors serving or developing missions attended and discussed current plans with BAM Secretary for English Missions Donald L. Houser and Synod President Royal E. Leshner.

The Rev. Stephen F. Schulery, who is developing the third mission in Corpus Christi, preached the opening sermon. Dr. Lewis P. Speaker, Austin, conducted Bible study. The Rev. David A. Jensen, New Orleans, pointed out that even though the mission progress has been commendable, the starting membership and the growth over a period of three years were below the ULCA average.

The Rev. David F. Cooper, Austin, explained the "Area Mission Evangelism Program" now starting in many churches in Texas. The Rev. Philip Wahlberg, Corpus Christi, gave advice on "Training Missions for Good Stewardship."

SIX FIELDS are currently approaching organization. Members of First United Church, Dallas (the Rev. William J. Hoebel, pastor), are surveying a field in the city where a new mission may be established. Pastor James Vorkoper has been released for two days a week by his congregation, Trinity Church, Miles, to survey a new field, and begin work, at Snyder (pop. 17,000). The nearest Lutheran church is 35 miles away, and 50 persons have indicated their interest so far.

St. Timothy's mission, Corpus Christi (pastor, Walter L. Lentz), used its regular meeting place, a school cafeteria, and a Methodist church to conduct a preaching-teaching mission in January, with Pastor J. M. Schedler as missionary.

St. Paul's mission, Lake Charles, La. (pastor, Walter Galbraith, Jr.), signed the contract for construction of a first church unit.

Plans call for a \$64,000 expenditure for the entire project.

LOUISIANA MISSIONS in New Orleans (David A. Jensen, pastor), Lake Charles (Walter D. Galbraith, pastor), and Lafayette and New Iberia (Clayton W. Sugg, pastor) are 100 per cent subscribers to THE LUTHERAN. The latter overpaid apportionment, benevolence, LWA, and Lutherhill quota. Pastor Sugg has been featured as radio and TV speaker.

Salem Church, Houston (Myron Blackman, pastor), now worshipping in a school building, is awaiting BAM approval to go ahead with building plans for a chapel.

Joy at Christmas was brought to a black and white Negro couple and its three children by the congregation and Luther Leaguers of St. James' Church, Houston, the Rev. D. Dalton pastor. The family's answer: "We wish to express our sincerest thanks for your thoughtfulness. We pray God's blessing on you. May He ever bless you to bring cheer into hearts of others."

President Royal E. Leshner conducted two installations in Redeemer Church, Houston Dec. 4. The Rev. Wm. Dexter Moser, Jr. was installed as pastor of Redeemer Church and the Rev. George N. Thompson as professor in the Department of Religion at the University of Houston, and as co-ordinator of Religious Activities. Pastor Thompson was called under the special service action taken at the 1955 synod convention. The Rev. David A. Jensen, New Orleans, president of the Eastern Conference, conducted the liturgy.

Peace Church, Vernon, the Rev. Eric Petersen pastor, worshipping in Lockett, 15 miles from Vernon, since organization in 1922, will move to West Vernon soon. Land have been purchased and services will be conducted both in Lockett and Vernon until a permanent building will be built in Vernon.

Peace Church, formerly a self-supporting parish, will resume mission status as aid in his development project. It now numbers 217 baptized members of which 151 are confirmed.

One hundred per cent subscriber to "The Lutheran" is Trinity Church, Miles. The congregation, which conducted a preaching mission in December at which the Rev. Fred W. Henkel was missionary, gathered in 1955 the largest benevolence contribution in its history.

Good Shepherd Church, Dallas, the Rev. Carl J. Deithloff pastor, reports steady membership increase since the congregation has been established in a new building.

WARTBURG

Knubel-Miller Lectures Open in St. Louis, Mo.

By ARNOLD H. KAITSCHUK

ST. LOUIS—"You certainly missed it. This was right down our alley," said a student of Concordia Seminary to a friend who had missed the first of Dr. Conrad Bergendoff's Knubel-Miller lectures on "The Doctrine of the Church in American Lutheranism." The student's comment summed up the reaction of professors, pastors, and laymen who gathered at Faith Church, St. Louis, to hear the first presentation of the 1956 lecture series by the president of Augustana College, Rock Island, Ill.

Dr. Bergendoff's lectures were scheduled last month also at Fargo, N. D., and at Hartford, Conn., Feb. 6-7. He will be at the Philadelphia Seminary Feb. 9-10, and at St. John's Church, Jacksonville, Fla., Feb. 13-14.

Attendance at the St. Louis series ranged from 30 to 134 during morning lectures. Represented were, in addition to the ULC, Augustana, Missouri Synod, and the United Evangelical Lutheran Church. Presbyterians and members of the Evangelical and Reformed Church were also present. All Wartburg Synod pastors from the southern area attended, together with members of the

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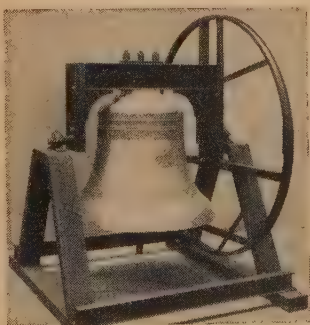
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WARTBURG . . .

Central States and Illinois synods.

Dr. Bergendoff gave insight into the Lutheran Church in America from the earliest days until the present. He spoke of the influences upon the churches from the mother countries, and of the conditions which forced them to adapt old practices to the needs of the regions where the church was being established: "The thread, the confession of faith as we have it in the Word of God, is found in all of the Lutheran bodies. All agree in a manner we would not believe at all possible. We give glory and praise to God for this."

Doctrinally, he said, there is little difference between the various church bodies. "Our present century has reaped the harvest of the previous one as mergers have come about and even more are in the offing."

Laughter was caused when one man said during the discussion period, "I must confess to being a Presbyterian."

"Since you made your statement in solemn confession, I must absolve you," replied Dr. Bergendoff.

Greatest number of questions was brought by the lecture on "The Congregation." Many of them centered on the attitude of the Lutheran Church to secret societies. Dr. Bergendoff explained the stand of his church according to which no pastor can belong to a secret organization or lodge. Members are being discouraged from joining them but left free to decide for themselves.

One question dealt with the increasing important role of women in the church. Why, questioners wanted to know, were women being admitted to some of the important boards and committees of the church.

"Whenever a group of men get together they end up in discussing women," was the lecturer's comment. He reminded his listeners that women have only recently come into their full right, not only in the church but in all areas of life.

The personality of Dr. Bergendoff was far to impress the audience. His closing words were: "The Lutheran church in the

country is known by its synods. Each synod represents a new influence. The Lutheran church in America, however, is bigger than any synod. This must always be kept in mind, and is our challenging motive for merger."

WEST VIRGINIA

Synod Oversubscribes Lutheran World Action

By HAROLD L. HANN

FAIRMONT—When Synod Treasurer H. L. Schelhamer closed his books for 1955, the synod had gone over its Lutheran World Action goal by 2½ per cent, missed its regular benevolence mark by 3 per cent, and contributed \$8,387 for the proposed Lutheran Student Center at the state university. The total is the largest contribution made in any one year.

DR. J. J. SCHERER, JR., of Richmond, claimed by death in mid-January, belonged to both of the Virginias. His first pastorate was at Fairmont, W. Va. As a boyish-looking minister in the spring of 1904, he climbed down from a coach on the station platform in Fairmont.

Fresh out of Gettysburg Seminary, he had his orders to establish a church although some thought he had come to break a strike when gripping the coal field. Later, in Richmond, he was to prove an expert in settling differences in the negotiations between labor and management.

The morning after his arrival in the West Virginia town, the Fairmont newspaper carried in its classified advertising section an ad headed, "Wanted—Lutherans." Soon housewives were being asked unusual questions by the postman, milkman, and iceman. "Know any Lutherans in this neighborhood?" the colorful J. J. had arrived.

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DECEASED

THE REV. JAMES IRA COINER, 80, died Dec. 9 at his home in Waynesboro, Va. Born in Augusta County, Va., Pastor Coiner graduated from Roanoke College and Southern Seminary, and was ordained by the Synod of Virginia in 1908.

He served the Bethany parish for four years, and the Pulaski-Radford parish for seven years.

In 1919 he was called by the Home Mission Board to Jackson, Miss., as first full-time field missionary for the Board of American Missions. While in Mississippi he served both as secretary and president of the synod.

He became pastor of First Church, Portsmouth, Va., in 1927 and retired in 1950 as the church's pastor emeritus.

A funeral service was held at St. James' Church, Fishersville, Va., on Dec. 11, with pastors C. M. Huddle, T. G. Shuey, and Allan Fenner, president of the Staunton Conference, officiating. Interment was in the St. James' Cemetery.

THE REV. OTTO F. DIETRICH, pastor of Nazareth Church, Camden, N. J., died Jan. 4. He was 69 years old.

Pastor Dietrich was born in Dresden, Germany, attended German schools, and came to the U.S. in 1907. After his ordination by the Ministerium of Pennsylvania, he assisted in German Lutheran churches in Englewood, N. J., and Steelton, Pa., and accepted a call to Erloeser Church, Philadelphia, in 1908. From 1912 to his death he was pastor of Nazareth Church, Camden, and supplied Martin Luther Church, Clemenston, N. J., since 1926.

Pastor Dietrich was widely known for his work among German-speaking Lutherans in New Jersey and Philadelphia. For over 40 years he was a member of the board of directors of the German Seamen's Home in Philadelphia.

Surviving are his wife, the former Marie Elisabeth Mittag; four sons—Dr. Martin, Dr. Siegfried, the Rev. Helmut and the Rev. Gerhard Dietrich; and four daughters—Mrs. Eric Parkinson, Mrs. Marc Fitze, Miss

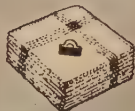
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The funeral service was held at Sale Church, Lebanon, Pa., by Pastors Harry Richwine, Jr., and Hans Otto Zbinden. Officiating at the burial at Glenwood Memorial Park, Broomall, Pa., were Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, and the Rev. Othmar Friest, pastor-elect of Nazareth Church.

DR. HARRY C. ERDMAN, retired Maryland Synod pastor, died Jan. 3. He was 80 years of age.

Born in Snyderstown, Pa., Dr. Erdman was a graduate of Susquehanna University and served his first two parishes at Freeport and Swissdale, Pa. He then was pastor of the Burkittsville, Md., parish for 33 years.

Surviving are his wife, Mrs. Ida Hull Erdman; and a daughter, Mrs. Jay Miller, Pittsburgh.

The funeral service was conducted by Pastor David Volk of Zion Church, Sunbury, Pa. Interment was at Snyderstown, Pa.

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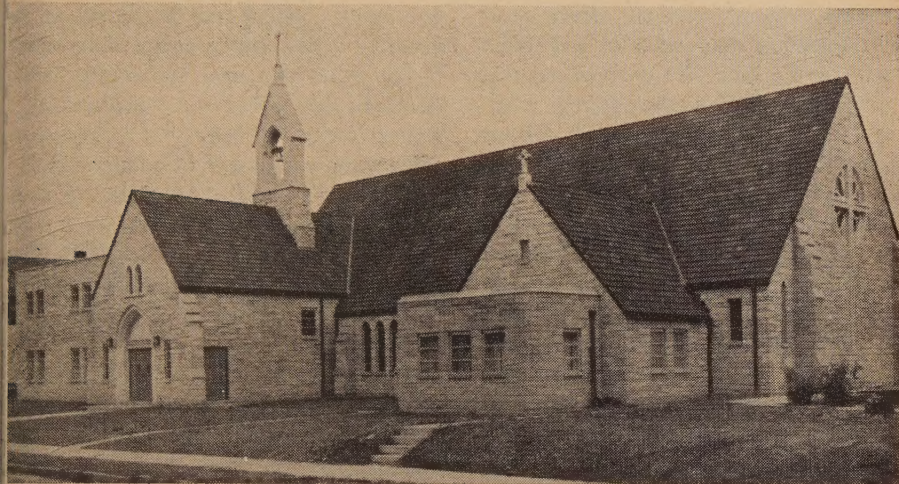
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IN CONCLUSION

THERE WAS AN ancient Greek story about a young man slain in a political quarrel, and a king who decreed death to anyone who buried the young man's body. According to ancient Greek religion, the man's ghost would find no rest until his body was buried.

This young man's sister determined to bury the body even at the cost of her own life. As this story was enacted on the stage in Athens 2,500 years ago, spectators saw the slow unfolding of a great tragedy. For the girl was sure her sacred duty required her to defy the king's command, and the king believed he must uphold the authority of the state by inflicting the penalty he had announced.

THIS STORY came to my mind repeatedly on Jan. 26 as I witnessed the final act in the heresy trials in the Northwest Synod. Just before the synod convention I had lunch with the three men accused of heresy, and begged them to surrender, to ask for mercy. But they felt they were standing for Christian truth as understood by many Lutheran theologians today.

The Northwest Synod is intensely serious about purity of doctrine, and was practically unanimous in believing these young men have been false to Lutheran teaching. So the stage was set for tragedy, and nobody could turn it aside. Events moved toward their destined conclusion almost as though the ancient Greek dramatist, Sophocles, had written the script.

An odd quirk in the story was that one of the three accused men had a trial committee which understood what he was trying to say, and helped him to put it in the form of speech which the church has used through the centuries. So this committee found their man, John Gerberding,

not guilty. He is free to return to the ministry if he receives and accepts a call.

The other two men repeatedly denied that they were guilty of the heresy charge against them. "I deny that I denied the efficacy or usefulness of prayer. It is a false charge," said Mr. Crist. But he was found guilty. He could not put his faith in words acceptable to his judges who were absolutely convinced his beliefs are unorthodox and dangerous to the church.

There were the usual amounts of pride, stubbornness, misrepresentation mixed up in the affair, which one finds in every human situation. But the main event moved on the level of profound tragedy. Each side acted according to firm convictions which it could not compromise. Sure of its rightness in a sacred matter.

ACCORDING TO THE Greek philosopher Aristotle, a tragedy is enacted on the stage to "purge through pity and terror." One stands in awe before the tragic dimensions which are sometimes revealed in our human situation. Maybe I was purged a trifle at the Northwest convention, I don't know.

As I got on a plane to go east after the meeting, I had a notion that if any plane had to fall into Lake Michigan that night I preferred that it be the one I was in. I felt that to have lived to see the day of Jan. 26 in our church was to have lived one day too many. But I was aware that things could not have gone in any other way than they did.

Nothing in the Greek dramatists had any answer to the events of that day, or the Hebrew Scriptures: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence . . ." —ELSON RUFF

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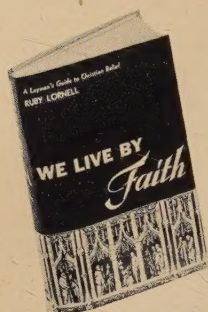
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